

# Light of Truth.

Exponent of the New Philosophy of Life, Here and Hereafter.

SUBSCRIPTION PRICE,  
\$1.00 PER YEAR.

Cincinnati, Saturday, December 3, 1892.

Volume XI, No. 23.

Written for the LIGHT OF TRUTH.

## The Birth of Mediumship.

By SUNNY SOUTH.

### PART I. The Attack.

"At your Bible again, I see," said Harry Truman as he entered his mother's apartments, taking a seat near her.

"Yes, my son, why should I?" responded Mrs. Truman good naturedly.

"Well, why should you—haven't you read it?"

"Yes, a hundred times, I dare say."

"Isn't once enough?"

"Why only once?"

"Because, it seems to me, oftener is a waste of time."

"The Bible must be studied to be understood, my son," replied Mrs. Truman with a little emphasis.

"Indeed," responded Harry in like manner; "and may I ask what is there so profound about it that requires such an effort?"

"Its spiritual significance."

"For example?"

"In the first place it is the only historic record that deals with man as a spiritual being."

"I never thought of that."

"Nor many others. It is criticised for its material errors; and either through prejudice or ignorance, some are ready to consign it to the flames as its ancient votaries did so-called heretical literature. One is as unreasonable as the other. People who see only the mistakes of humanity lack that greatest of all qualifications: self knowledge—the absence of which is the cause of all the crimes in the world. Self-knowledge is the corner stone of brotherly love; for he who knows his own weaknesses or shortcomings has commiseration for his fellow-man consistent with this knowledge. But people rather pry into the affairs of others than their own, and instead of rectifying error they add to it. This has been the order of events since human organization began, and will continue until man frees himself from the desire to rule, or at least until the balance of power is on the side of the serving ones—the spiritual-minded and intuitively guided mortals."

"What kind are these?" interrupted Harry.

"Men and women who control their prejudices and preconceived opinions to await the prompting of their interior consciousness to lead or illuminate them for action. It never errs, for it is the personified essence of all nature that prompts, and you know, nature never errs—it can not, for it is truth itself—God incarnate. Truth has but one tendency, and that is for the right. Error is its misinterpretation—ignorance. Evil is its perversion—prejudice. Both are the effects of the misuse of power. Thus when all become willing to serve a universal brotherhood will be the natural outcome."

"A beautiful philosophy," remarked Harry, as his mother ended the last sentence. "I have seen some of these thoughts quoted in the abstract, but never in one bouquet as you have presented them. I am inclined to think that you have studied the classics and woven a philosophy of your own out of the spirit of their teachings; else you are one of them and should be placed among them in the temple of fame."

"I have no such ambition," said Mrs. Truman; "I am sufficiently rewarded by the self-gratification this understanding affords me. Some people dislike to see themselves reflected in public print where their individuality comes in contact with disagreeable influences that react on them. At most it is but a temporary pleasure with an unpleasant after-effect. Sensitives would better keep their names out of print if they knew what was good for them—physically and mentally. It is like coming in rapport with every imaginable condition, which must be detrimental to health and peace of mind."

"Well, mother," replied Harry, "you ought to go out and preach. I think you would make a success of it. You talk like one inspired."

"It takes more than mere preaching to make a success. It requires harmony between teacher and pupil to reach the desired effect. The teacher needs a receptive mind to bring forth truth from his soul. A willingness on part of the listener acts as a syphon to let out the pent-up genius."

"And inspires the listener to do likewise, I suppose—as I feel inclined to do myself just now," said Harry in response.

"But beware of throwing pearl before the swine," replied Mrs. Truman. "Unthought-for advice meets with rebuke that is unpleasant to bear. People who do not understand you are very apt to charge you with an unsuited appellation. You know, the gods themselves battle in vain against ignorance. Bide your time or wait until called."

"To judge from present indications, I am thinking, you will be 'called' ere long," interposed Harry with a significant expression.

"No, I haven't the temerity to respond. At least, I won't know myself if I were called," replied Mrs. Truman emphatically.

"Probably not," said Harry with a smile. "You know history repeats itself, and your Bible says something about 'spiritual gifts'—and a time when certain ones will be inspired to preach wisdom—and you know—you may be a medium!"

"Bah—go to bed Harry! I don't want any of your Spiritualism!" replied Mrs. Truman with a swing of the hand.

"Well, yes, I am tired anyhow, good night—my inspirational medium!"

"Go to, Harry, and take your spirits with you!"

Harry kissed his mother good-night, and walked out of the door, leaving her to her meditations.

### PART II. The Defeat.

When Harry was out of sight, Mrs. Truman began seriously to reflect on what had just transpired. She particularly wondered what had produced this extraordinary outburst of mental activity—something new and unaccountable to her; for she was not given to any protracted discussion or even individual reasoning. She was a thinker, it is true, but not to the extent of formulating propositions that fitted into each other consecutively. Her's had only been abstract moralizing, deduced from the little experiences of life, but never before did thought flow from her in this manner. It seemed to her like the sudden amalgamation of affinitized elements within, seeking a centre of gravity from which to operate.

Was it the birth of individuality that had been grown from life's reasonings in abstract truisms? She experienced a change in her being—a self-hood never before sensed within—a "quickening of the spirit" that made her feel strong—she momentarily imagined she could conquer the world. What did it mean?

"Inspiration!"

The word came like a flash to her soul.

"Inspiration—inspiration!" She repeated, rising from her chair flushed with excitement. "No—no—it can not be—it is not true!" she cried almost agonizingly. "Inspiration is for the gods of earth—for the Messiahs—not for me!"

The word was repeated. Deep, deep, it reverberated in her soul. She suddenly turned to the door with the intention of recalling Harry. But as if paralyzed she was as suddenly fixed in one position. She could not move. Her eyes glared on a portrait over the mantel. It was that of her husband. He seemed to be peering through the portrait at her. Yes, the features were animated. A smile passed over his countenance. Mrs. Truman felt hot and cold alternately. Again she made an effort to call Harry, but her tongue, too, seemed paralyzed. Thousands of thoughts flashed through her brain. Was she becoming demented—mad? Had she been thinking too much? But why so strong spiritually and so weak physically? During this meditation the portrait seemed to grow in stature. Finally it began to approach. Mrs. Truman grew faint.

"Fear not—you are called!" seemed to come from the approaching figure. This brought her momentarily to her senses and with that the apparition vanished.

Mrs. Truman then realized that she had regained her motive power. Instead of continuing her journey towards the door, she returned quickly to her chair, threw herself into it, and covered her face with her hands.

"Inspiration!" murmured she. "Is that inspiration?"

She was becoming accustomed to the thought. She had heard that some mortals claimed to be inspired, but had always rejected the idea as preposterous, and regarded those who made the claim as imposters. So-called mediums were a bane in her eyes, and Spiritualism was a philosophy of the devil. And now she was unwittingly questioning the possibility of inspiration in herself. No, she would not harbor the thought. It was inconsistent with her belief—her philosophy. But could it be after all an effect of decarnate intelligences—spirits? She certainly could not, in her humbleness, claim to receive an influx from a still higher source—she, who looked aghast upon those who simply claimed it from human intelligences? Could it be possible that she had been speaking to Harry under influence? "Did she not feel an irresistible power controlling her—almost commanding her not to approach the door? Did she not see her husband in spirit? And did she not hear a voice say 'Inspiration?' Or was all this hallucination? She was positive that the first two were not attributable to imagination. Then the latter were equally matters of fact. She was not illogical though skeptical on anti-Christian doctrine—modern inspiration. But here it was forcing itself upon her despite her skepticism, and without mortal instigation or the alluring sweetness of the seance room.

"Many are called, but few are chosen!" was whispered with a beautiful tenderness in her soul. She "heard" it, but closed her interior to the "voice." It was repeated, but with more vigor. It startled her. "Is it true," she asked herself, "or am I becoming insane?" Then arising, firmly but deliberately and throwing up her hands, she cried: "Oh, God, if there be one, give me a sign! I shall not submit to error; and if this be true, I must have assurance! I do not pray for mediumship. I would not have it if I had to labor for it. I scorn the one who prays for slavery, and I despise the principle that enslaves. But if mediumship is a natural endowment and not a self-delusion—truly a 'spiritual gift' as the Scriptures term it, and I must submit to the inevitable, let it be pronounced. Either I am a medium or I am not, and neither spirit, devil, nor God shall influence me to deviate from my present resolution—if such a thing as preserving one's individuality in it be possible."

As she spoke her hands gradually descended; her eyes fixed themselves on the portrait of her husband; she assumed an almost defiant look. Here she kept them fixed as if awaiting a reply from that quarter. It came, but not in ghostly form with tragical finale. A beautiful sensation pervaded her whole being; her heart seemed filled with love; she thought she saw in herself her husband as he used to pose in his moments of greatest eloquence when upon the pulpit. She felt like preaching. A text came to her mind mechanically. She began to discourse upon it. She lost sight to all around. An audience appeared before her, and in it she recognized friends. There was Harry, too. He seemed happy and often applauded. How long she spoke she cared not. She only felt an irresistible impulse to give vent to her inspiration, and closed with a sketch of her experiences on this night. It was her maiden speech before the public. Then she felt herself taking a seat amidst tremendous applause, and throwing herself back began to rub her eyes. While in this act she was startled by the clapping of hands and Harry's voice saying: "Bully for you, mother—you are going to make one of the best trance-speakers on the spiritual rostrum!"

Opening her eyes in utter astonishment she beheld Harry sitting opposite her laughing and swinging his hand over his head.

"Why, what is the meaning of all this?" cried Mrs. Truman.

"Oh, nothing, my dear mamma, you have been 'born again,' that's all. You have become a medium and will have to go on the rostrum. Father had control of you and delivered an eloquent address to me—the audience."

"Are you joking?" queried Mrs. Truman earnestly.

"Not a bit of it, mother. They've got you. I don't know much about Spiritualism, but I do know enough to give you some light on your case."

"But, Harry—you don't mean to say—"

"I mean just what I said. And you are going to make the right kind of a medium. You've put your foot down on all half-way business. Didn't you say you would either be a medium or you would not be one?"

"But how do you know this?"

"Wasn't I here?"

"You here? Well, where was I?"

"Why, here too, of course!"

"But I don't understand—I thought I was alone."

"You were; but I was not far off. Some irresistible power held me at the door and I could not leave. I thought it was a premonition not to go, and I remained in anticipation of being needed. Father came before my mind and I remembered how he was carried off immediately following a similar soul illumination as you had this evening. While thus meditating I heard you speak. This awakened me, and I listened. I heard the words 'inspiration—gods—Messiahs—not for me.' Then I gently opened the door, and there you stood, transfigured—illuminated—enveloped in a halo of light. I was too surprised to speak or move forward. Then you glared at father's picture and began to murmur something about being mad—"

"I remember now—it all returns to me," interrupted Mrs. Truman. "I was warring with myself concerning this awful change that has so suddenly overcome me—this spell, or whatever it is that has taken possession of me. I remember all except the last—where I lost consciousness. And yet I was not unconscious, for I saw before me a large concourse of people and among them were you applauding—"

"Yes," interposed Harry, "and where I ventured to come in, or was permitted to enter, I might say; for up to that moment I was almost like one transfixed myself."

"I can not recall that, but I do remember seeing you," said Mrs. Truman. "But what, in the name of conscience does it mean?"

"It means the birth of a medium!"

"The birth of a medium?"

"Yes, mediums are born, they say, not manufactured, and I suppose that is the process. I can say that I had the honor of being present at so interesting an event."

"Then I suppose I am registered as such 'over there,' said Mrs. Truman.

"I shouldn't wonder, if the 'other side' possesses the power over us poor mortals that Spiritualists attribute to it. I expect it will be my turn next, if that was spirit power that held me outside a while ago," answered Harry with a half serious, half jocular emotion. "But I feel moved to retire in earnest now, and will try it again," continued he rising.

And this time he succeeded, while Mrs. Truman began to make active preparation for a night's rest. She, too, felt in a different mood. She was her old self again, and in a few minutes was snugly muffled in a downy couch, reiterating just before losing consciousness: "And such is the birth of mediumship!"

Written for the LIGHT OF TRUTH.

## THE SEARCH FOR TRUTH.

PROF. J. R. BUCHANAN.

In response to the very excellent suggestion of Albert Morton, who is evidently a sound thinker, I wish to emphasize the great defect in our system of education—not only our fossilized system in the schools and colleges, but the education from the pulpit and press.

Among the precepts of Jesus, trampled on for many centuries by the apostate Church, is one informing us that we must become as little children if we would enter the kingdom of heaven. In other words that we must, like little children, be conscious of our great ignorance of the vast worlds into which we have entered, and be eternally and continually eager to learn—for the field of the unknown is vastly greater than the largest field of the known that has ever been reached by the most profound scientist.

In opposition to this our professors of science and of theology seem to think when they have surveyed the contents of a library, that they have mastered the universe, and are entitled to look with suspicion and hostility upon every influx of new truth from the limitless depths of wisdom, instead of seeking it as docile pupils. "Seek and ye shall find," is a command which theologians and social leaders have forgotten as completely as they have forgotten the other command, "Love thy neighbor as thyself."

In this boycott against incoming wisdom, they are carrying on in a more quiet and less ferocious manner the warfare against the spirit world in which our ancestors hung and burned several millions of mediums under the name of witches, inspired by the barbarism of the Old Testament, to which the Church to-day seems disposed to cling even if drowned in the attempt to uphold it.

Our youth are not taught now as in former days to hang or burn the mediums, but simply to sneer at them, to boycott them and boycott all who visit them or talk of their doings. They are taught practically to resist and defy Divine Wisdom (which is ever seeking an entrance into human minds), by filling their minds with old opinions and theories, as the all sufficient truth, which is not to be doubted; and walling out the incoming wisdom by a *chevaux de frise* of dirty prejudices and sharp-pointed sneers, based on a stony wall of intolerance.

Can any one say that this language is too strong as to our teachers and clergy, our literati and our social leaders generally? If any amiable optimist thinks this language too strong, let him lay before a group of clergymen the most decisive evidence of a future life and its present daily manifestations. When he finds himself frozen out and driven off by their cold suspicion and stubborn refusal to weigh the evidence, let him try the same experiment upon a group of scientific teachers, witness their sneering smiles, and hear that they have reported him as a harmless crank. Let him then enter a medical college of orthodox rank in the American Medical Association, and if he is not sustained by an official position or social prestige that commands their respect, he may hear a laugh, a howl, and a cry of "put him out!" And yet these intellectual barbarians who laugh and sneer at demonstrated truths as the literati and social leaders of Great Britain laughed and sneered at the first advocate of railroads, Thomas Gray, suggesting that he should have a straight-jacket, consider themselves well educated; and they are educated up to the prevalent standard, as were the physicians who sneered at Harvey's wonderfully simple and obvious discovery.

Do we not then need the *New Education*, which shall not cram the memory and at the same time paralyze the reason—which shall not turn out its subjects and victims loaded with old opinions, but anchylosed in every joint of their spiritual nature, so that they can not and will not walk in the paths of true progress?

I have endeavored in "The New Education" to show the necessity and practicable methods of this reform which will

emancipate the world's intellect for a giant march, although it has been so long confined, and paralyzed by a false theology and false education, that many of their old victims, like some old prisoners of the Bastille, are no longer able to walk forth and enjoy sunshine and freedom.

It is slow work to emancipate the old, but the unfettered young, trained by the "New Education" will make a nobler race who will realize the barbarism of the nineteenth century, which thinks itself progressive and is unconscious of the vast extent of its ignorance of truths which lie within its reach.

Four editions of "The New Education" have been exhausted, but another edition will appear in 1893.  
210 W. Twelfth Street, Kansas City, Mo.

## The Religion Catholics Wish Taught their Children

"The Roman Catholics," says the New York *Churchman* (P. E.), "are at present the only religious body of serious numerical importance, who desire to secure public money for their schools. The religious education of the Roman Catholics, both in schools and churches and everywhere else, has for centuries been given largely by pictures and images and scenic representations of all kinds. A school room furnished with crucifixes, pictures of the stations of the cross, pictures and images of the Virgin and the Child, would be an effective instructor in the Roman Catholic faith, if not a word were spoken about their meaning. The costume of priests, brothers, sisters of charity, and the like, would have a precisely similar effect. Not only is this a kind of instruction which the State does not want, but it is a kind which the State is bound steadily to refuse to take. It would be impossible to subsidize Roman Catholic schools without subsidizing, when required, the schools of Seventh-Day Baptists, or Jews, or Mohammedans. The whole ground would be speedily occupied by subsidized schools, and there would always be a minority of American citizens who would be virtually excluded from all public education because they could not get their reading and writing and arithmetic without having forced upon them religious dogmas which they disbelieve and despise. It is undeniably and confessedly for the very purpose of enforcing those dogmas that a religious body wants to have the school in its own hands, and to get public money for its support. If the State is to educate its children at all, it must rigorously exclude from the curriculum every form of religious dogma. Such an education may be imperfect; nobody says that it is not. But it is all that the State can honestly provide out of public funds collected from people of all religions or of none."

The italics are ours, and they tell nearly the whole story. The Catholics teach neither religion nor ethics in their schools, and this is one of the reasons they are so immoral. The ethics taught by Mr. Hudson Tuttle in his "Religion of Man and Ethics of Science," if it could be made general would do away with the Catholic Church and make men and women moral. There are more ethics taught in one discourse of Felix Adler, of the Ethical Society, than one will hear in a decade in the great cathedral of the Catholic Church on Fifth Avenue, New York. At the latter you see simply display show, spectacle, and hear music. I know this, for I have often gone there to see the performance.

How, then, shall we down this Church. It will eventually down itself. It has numbers but lacks in brains, and brains tell. Brains will rule this earth. H.

## INTO THE DARK AGES.

The Archbishop of Cincinnati has published an official request to all the Churches to have the bells of the evening Angelus ring an hour "to remind the faithful of the charitable duty of praying for the souls in purgatory."

He then says: "The Church has granted indulgences to encourage the faithful to pray for the dead at the sound of this bell. The prayer designated is the Psalm 129: 'Out of the depths,' (De Profundis), with these verses:

"Eternal rest give unto them, O Lord.

"And let perpetual light shine upon them.

"May they rest in peace.

"Amen."

"In place of the Psalm may be said one Our Father, one Hail Mary, and those verses.

"An indulgence of one hundred days, every time a person says the above, kneeling.

A plenary indulgence, once a year, on any day at choice, for a person who has practiced this devotion for a year, under the usual conditions of confession, communion, and praying for the intentions of the Sovereign Pontiff."

It is almost incredible that such doctrines are promulgated and believed in this age of science.

Written for the LIGHT OF TRUTH.

## WELCOME.

ELLA LUCY MERRIAM.

Each and every new production or reconstruction in the field of spiritualistic journalism should be heartily welcomed, and as generously supported as is consistent with the financial welfare of the spiritually inclined. No matter how brief or labored the existence of such a journal, nor how much approval or criticism it may awaken, it must wield an influence in exact proportion to its brilliancy, sincerity, and ability that will prove an ineffable legacy to humanity. Just as every human being, passing along its earthly career, serves either the cause of evil or good. No paper or person is exempt from the laws of nature. It is therefore to be greatly desired for the most speedy enlightenment of the readers of the spiritualistic press that its columns partake of the clearest, purest, mental channels.

Not always does the most flowery essay open the heart and quicken the sluggish spiritual currents, to a new desire for a higher state of thought, feeling, and living, but oftener the simple, heartfelt utterances from a pen, burning with love, and desire for the best interests of humanity, essays from which self is excluded, save of the one element of love, which inspires the effusion. Hearts long adamant to the droning utterances of creed, dogma, or theory, are magically touched by the living glow from this altar of magnetic incense. I behold with gratification the valuable articles contained in each issue of this new LIGHT OF TRUTH. May it prove an urn where the highest, most harmonious ideas of this progressive age, may be generously poured and serve a fitting tonic, to the worthy, needy, souls, who may fortunately partake of its spiritual bounties.



## OUR CONTRIBUTORS.

WRITERS FOR THE LIGHT OF TRUTH.

## MESMERIC INFLUENCE.

HUBERTON TUTTLE.

The moment we admit that sensitiveness is a quality possessed by all persons, varying only in degree, we open a wide field for discussion, and have explanations of a vast series of psychic phenomena. Understanding the subject we can guard ourselves against disturbing and deleterious influences. In business relations how constantly we see this influence exerted. Men meet to bargain, and one overmasters the will of the other, and for the time forces conviction. The successful salesman is the one with the strongest magnetism. He may understand his power or he may not, he exerts it in the same manner and with equally effective results. By adroit suggestion he leads his subject on, and makes a sale which would be impossible in no other manner. It is the silent force of the will rightly directed which determines the results in the daily events of life. The highest form of this influence comes from the most intellectual and spiritual faculties, for truly the force belongs to and is the messenger of spirit. Hence it is that healing by its power calls on the humane and benevolent faculties, and just as these are awakened is its success remarkable. To give one's life energy to assuage the pain felt by another, to bear another's infirmities, calls for charity and disinterested love. If selfish purposes and ambitious thoughts enter the mind of the operator they antagonize and defeat his success. Thus in families and among intimate friends, the magnetic force may be employed to relieve pains and ailments of each other. The mother's touch is more valuable than the prescription of the physician if she knows how to give it. She may destroy this influence by rudeness, scolding, and fretfulness, or hold her entire household by her magnetic power, stimulating to correct conduct and by silence condemning the wrong, and thus unconscious to themselves lead her children in the paths of correct living.

The time is not distant when this wonderful force will be largely employed in curing disease. The scientific physician is slowly acknowledging that health and disease depend far more on the spirit than on the physical body, and when the forces of the will are exerted through the spirit the results are often akin to the miraculous.

If we are all more or less sensitive to the influence of our surroundings and with those we come in contact, our character is modified and moulded insensibly. The only means we have at command to avoid being injured thereby is our knowledge of such influences.

Thus in business, when others seek by argument and plausible suggestion to bring us over to their views, we should ask ourselves how far we really are under their influence? Whether we are seeing things through their eyes or our own? We are certain they are presenting the subject for their own benefit, not ours, and it is best, always, in important issues to defer conclusions until the consideration can be taken away from all disturbing influences. The observance of this one rule would avoid nine-tenths of business blunders and regretful transactions. Again, if we are sensitive, we often at the first contact are attracted or repelled by strangers whom we meet for the first time. Often, afterwards, we fall under their magnetic influence and change our opinion, to fall into their plans, and become the loser thereby. It should here be held as the changeless rule to accept first impressions and not be diverted therefrom.

To arise from the lower plane of business to the higher relations of life, even to the highest and most responsible, the one carrying with it the most momentous consequences, that of marriage, how essential it is that hypnotism should not be mistaken for mental adaptability. We read of instances where a delicate girl, raised in refinement and luxury, elopes with a negro, or of a rude tramp inveigling a young lady from her home. These are extreme cases, but in lesser degree are observable every day and in every walk of life. The fable of the marriage of the frog and mouse are constantly illustrated by men and women who, shrewd and thoughtful in all other directions, here act as blindly as the moth flying into the flame of the lamp. Is it that this love is of a lower order and is more susceptible to the emanations of the passions? So courtship, as usually conducted, for the purpose of gaining accurate knowledge of each other's character and mutual compatibility before consummating the union which carries with it elements of indissolubility, or for fascination? Judging by appearance and results, the latter is the object, while it should be avoided as the primary cause of the misery and ruin of hope and happiness of the marriage state. If consideration apart from all interested parties be counselled as to business matters, a thousand times more should this be impressed in a relation involving the destiny of life. A love—or inclination—which flourishes only in the presence of its object, which wanes in its absence, is not true, but *hypnotic*; and the sooner so determined the better for the parties.

It thus becomes an absolute necessity for those who would be themselves, and not fall under the dominating will of others, to understand the laws and conditions of this force. They can then determine if another is seeking to influence them, and in what degree they are under control. If they feel it stealing upon them they can go away from it, and not wait until they fall a victim.

WRITTEN FOR THE LIGHT OF TRUTH.

## WHAT IS REASON?

R. JACOBS.

Webster's definition of the word *reason* in brief is: "A faculty of the mind by which it distinguishes truth from falsehood, and good from evil."

There is another definition which is more helpful to the investigator, as it is more pointed in discussions, viz., "Reason is the faculty of following the pathway of facts."

This definition is given by a skeptic who defends his skepticism as follows: "Skepticism denotes that condition in which the mind is before it has arrived at conclusive opinions; when it is still in the act of reflecting, examining, or pondering over subjects of thought. Skepticism, therefore, is the opposite of dogmatism." The word is of Greek origin, and was only applied to thoughtful persons.

All things not known through the operation of our senses, appeal to our *reason*; and this constitutes the larger part of human knowledge. For all we know of men and things with which we have never come in contact, we have had to depend upon the testimony of others, or the undisputed statements of current history. A score of witnesses, of unimpeachable character, testify in open court, before an impartial judge, that they saw a murder committed at a certain time, in a certain place, agreeing in all the details. The verdict of "guilty" is acquiesced in by the whole community, because the veracity of the witnesses had never been called in question.

*Reason* is the supreme arbiter in all matters involving questions of right and wrong. It is the highest, holiest faculty of the soul, next to love, which is God in us. It is the arbiter of revelation. The inspired prophet calls upon the children of Judah and Jerusalem: "Come, let us reason together," with promise of good results.

Paul said: "Beloved, believe not every spirit, but try the spirits, for many false prophets have gone out into the

world." The formula of trying the spirits was plain and easy. If the revelation bore the impress of love as exemplified by Christ, it was of God. Reason forbids the acceptance of three separate and distinct persons, in one personal God. That is a conception impossible to the human mind, and destroys the distinction of persons. We believe in one God and no more. That God is love and life, which never dies.

If God is a personality outside of the human race, we must teach the vocabularies of other worlds than this for proofs. Reason forbids the acceptance of the whole Bible as the infallible word of God. His laws, given to Moses at Mount Sinai, said "Thou shalt not kill." He afterwards commanded his servants to go and destroy the Amalekites and all they had. "Spare them not, but slay both men and women, infants and sucklings, ox, sheep, camel, and ass." Thus 12,000 were slain in one day. Such massacres took place again and again by God's direct orders. Such conduct would be a burning disgrace to the worst cut-throat leader of Comanche Indians. To harmonize such deeds with "Love your enemies," "God is love," "He that dwelleth in love dwelleth in God, and God in him," would violate all sound reason. All revelations from God to man come to us through human agency. Revelations from a higher spiritual source than that in which society ordinarily exists, has not been uncommon since the historic ages began. As the races of men have emerged from barbarism, the light of reason has been allowed to shed its rays upon these revelations; and thus the work of good and evil spirits are separated. There never has been a time in the world's history when the human race have had so many facilities for studying and knowing their duties and final destiny.

Had Moses and the prophets 5,000 years ago known how to deal with the revelations which came to them, as the prophets and seers of to-day, we should not have had the pictured scenes of war, where innocent women, children, and sucklings were murdered by order of "Thus saith the Lord." Love, peace, mercy, and reason had found no place on earth. There are good and bad people in mortal life, and it is reasonable to say there are good and bad spirits in the life immortal. Death does nothing for us but to relieve us of the mortal incumbrance. Reason teaches that by the law of attraction the good are drawn together; and by the same law others find their places. But it is not an idle world; all are employed. The origin of all the important discoveries in the arts and sciences is in the spirit world.

We test the character of people in this world by their deeds and acts. We try the spirits by their unselfish love and purity of thought. Our hearts burn within us when they talk to us by the way, or commune with us in the solitude of the night. There are in all religious societies undoubtedly many good, honest people who believe, or try to believe, all the unreasonable and contradictory statements contained in the Bible, because, forsooth, it is the "Holy Bible." Can a book be holy? Can there be love and hatred, each supreme, in the same organism? If contradictions harmonize because the Bible is holy, what are we to do with the command to "Prove all things" and only "hold fast to that which is good?" Can this be done without the exercise of reason? Under the glorious light of revelations now existing on every part of the inhabited globe, you can not afford to live longer in the thrall of prejudice. In all historic ages, especially during and since the teachings of Jesus, the world has not been left without proofs of a future life. Immortality has been the engrossing thought. The difference between thought, mind, love, hope, etc., and the gross materials of which a human body is formed, is the difference between life and death, mortal and immortal—the difference between a house of bricks and mortar, and the tenant that occupies it. He may repair and ornament the house for a time, but has never a doubt but that it will eventually crumble to dust. If the tenant is wise he will never expect that house to be resurrected, for he has another and better house not made with hands, which will not decay.

"That is just what I wanted to know," says my skeptical friend. Not my dogmatic friend, who lives by feeding his prejudice, while the skeptic wants the truth. Our loved ones who have laid down their mortal bodies in death still live. I have seen and talked with my wife many times since her mortal body was laid in the grave. My two sons who were killed in the army have often come to me while at the rooms of Bro. Willis in Cincinnati. There could be no possible mistake—this was my wife, these were my sons. They had died, they now live. The details attending their identity would extend this article beyond my present purpose. These facts are reasons why you should investigate and settle the truth in your own minds.

Charge me with lunacy! I would go before court and swear to the facts in detail; and if need be would produce in court a thousand witnesses of unquestioned integrity, residents of this city and county, who will qualify to having seen and conversed with their dearest friends, and know that they still live. Denouncing the phenomena as a hallucination proves nothing, and will do you no good. Nor will the great truths of immortality force themselves upon you. Seek for them as for hidden treasures; and with an earnestness commensurate with their value. This is reason!

WRITTEN FOR THE LIGHT OF TRUTH.

## INDEPENDENT SLATE-WRITING.

HERMANN HANDRICH.

Incited by a purported expose of Mrs. Mott-Knight's independent slate-writing, which found its way into the columns of a spiritistic organ, I invited a skeptical friend to accompany me to her apartment for the sole purpose of detecting her tricks if any should be practiced.

My friend, a shrewd business man, gladly availed himself of the opportunity thus offered to prove to me the nullity of the philosophy in general and its demonstrations in particular, and thus promised to exercise his utmost vigilance.

As it was the first time that I had ever seen Mrs. Mott-Knight, I introduced myself as an investigator with little credence as to her honesty, but the desire to be convinced of the contrary. See took my remarks and some witticism on the part of my friend in good humor, and went straight to work requesting us to write some questions on small slips of paper, and then left the room. I tore a few blank leaves out of my guilt edged memorandum-book, and addressed a request in German to my sister. Likewise did my friend by interlarding as to his mother's name. In order to prevent any transference of thoughts we agreed to conceal reciprocally the contents of our communications until we obtained an answer from either Mrs. Mott-Knight or the invisibles.

As soon as she reappeared we seated ourselves according to her bidding; examined the slates and kept a watchful eye on her manipulations, ready for a good joke or an earnest acceptance of a genuine spiritual manifestation.

Notwithstanding the fact that there was no pencil placed between the slates before we held them under the table-cloth, we soon heard the distinct and audible scratching caused by writing, which could not be done by the medium, whose one hand we covered in turns by ours, while her other hand was in full view. After the scratching ceased, three distinct raps were made by the invisible amanuensis.

Then the contents of the message given were scrutinized and copied. We went through this *modus operandi* several times, and then, exchanged the result thereof. I

received for my part a message signed "your sister," while my friend's message was signed "your mother." We both agreed that the writing was executed by an occult power, set in motion by an intelligence able to read and refer to our concealed interrogations, but unable to furnish the required proofs as to positive identification. Nevertheless we left satisfied and impressed with the idea that the writing of the Ten Commandments received by Moses on the top of Mount Sinai was an analogous phenomenon. Months passed without being able to ascertain the mediums present address.

Recently, however, I succeeded in locating her at 123 West Twenty-eighth Street, and found her on the roof of the house, busily beating carpets. She recognized me at once, and kindly consented to abandon her prosaic occupation for a little exercise in her mediatic power. Descending to the fourth floor she invited me into her sitting room, and requested me to write a few questions to those with whom I wished to communicate, and then left me alone, as she had to attend to some necessary household duties. I wrote on two strips of paper the names of two departed friends, and on a third one I addressed in German my relative as "my dear ones" (*meine Lieben*).

After her reappearance she showed me a scrap from the New York World of October 18th, relating to sitting with one of its reporters, and then proceeded with the arrangement for spirit communication; i. e., psychography. I then placed two of the narrow-folded strips between the double slate, holding them together with the medium under the table-top, whereby I covered with my right hand her left one.

Soon the scratching was again heard, and after the signal was given I took the slates from under the table and found on one side of the lower one covered with a message addressed to "my dear son," and signed "mother." The contents of this epistle was written in an elegant hand and in grammatically correct English, consequently executed by another being than my dear mother. My remarks made in connection with this occurrence were confirmed by means of affirmative raps from the control of the medium. The two folded slips of paper I then placed unopened on the table for later perusal and comparison with the message received, and proceeded with the third one, and another pair of slates in the same manner as above described. Whilst the writing went on I requested the medium to read the contents of the first message, to which she gladly consented, and as soon as she had finished the signal from her control was heard again.

This time one and a half side of one of the slates were covered with very legible, slightly back-handed writing, the author of which addressing me as "dear brother," and signing "Henry Kiddle." The contents of the message referred, like the preceding one, to Spiritualism in general, and my success in spreading the cause in particular.

One side of the second slate was covered with writings of an entire different style and character, addressed "my dear son," and signed "Carl H."

This rather struck me as an identification of the manifesting intelligence, for my father's first name was Carl H. Besides some other remarks as to his being unable to write more, he wrote: "All your *Lieben* are present."

Now I opened the folded papers and found that the last one, which was placed with this last pair of slates under the table was addressed: "An *meine Lieben alle* (to all of my dear ones) The two strips containing the inquiries directed to my other friends remained unnoticed, but were accompanied by the mentioned message signed "mother."

The theories concerning identification, expressed in my article on Materializations and other occult phenomena, are applicable likewise to the phase of independent slate-writing. But despite all discrepancies connected with it I am convinced of the genuineness of the phenomena received through the mediumship of Mrs. Mott-Knight, to whom my name is unknown up to date.

New York, October, 1893.

WRITTEN FOR THE LIGHT OF TRUTH.

## SIGNS OF THE TIMES. No. 5.

Beside the Columbian Fair question and that of the public schools, there are others that come under our observation and treatment from a secular standpoint. Neither the Catholic nor any other religion would subject itself to the criticism and antagonism if kept within the pale of the Church. But when, by order of an ecclesiastical bull, or for lack of spiritual work within, religion is brought to bear on politics, or is seeking alliance with State affairs, it meets with opposition. Church and State must be kept apart—if but for the one reason that it is too much divided in itself. Another reason is that its aid is not needed, politics being higher than religion, the former having advanced more in the last hundred years than religion has in a thousand. How, then, can an inferior institution like the Church govern or even advise a superior one, especially the politics of America? Furthermore, which of the various sects is the accepted—the divinely endorsed? The Catholic lays claim to it on account of age. The Protestants on account of its freedom from priestcraft, which is said to be an indication of progress and more in harmony with the demands of reason and intellectuality. It surely proves its claims as being worthy of consideration when comparing the countries dominated over by Protestants and those by Catholics. But there is divergence in their creeds which might produce conflict against which the most radical and visionary politics are nothing. Thus religion is not wanted in political or State affairs. And more, religion is not needed in them, because the people are sufficiently capable of judging for themselves who is morally fit for the positions, thus are enabled to get along without spiritual advisors to guide their administration. An old German philosopher once said, "Whom God gives an office he also gives administrative powers (meaning the common sense necessary to conduct it), which is religion enough for American politics, and might be commended to many church guardians who lack the faith they so much preach about."

But if the State must have some religion in it, let it be a scientific one—one that will point to something practical and give a sign of the times, as was given to Lincoln during the war and on which he based his Emancipation Proclamation—namely Spiritualism. This, at all events, is not based on any faith dogmas, personal opinions, priestcraft, immaculate conception, traditions, etc., but on facts, laws, demonstrable proofs, and rationalism, and always open to investigators, truth seekers, those whose hearts are pointing to that which is noble, pure or good in this world. A little Spiritualism in our legislative halls would greatly add in bringing harmony amongst its members and wisdom to their souls, and we trust it will not be long ere all legislators, senators, etc., will be consulting their spiritual oracles as some are already doing to to their advantage.

OMER.

Bishop Richter has issued a bull forbidding all Catholics from attending festivals and bazaars, under threat of "sudden, sad, and, perhaps, fatal consequences." This only proves what we have contended from the first, that the laity of the Romish Church are priestridden, and entirely under the thumb of their superiors. The bishop's action is evidence that Rome does not permit her supporters to think for themselves, act for themselves, or follow the dictates of conscience as guaranteed under the Constitution.—*American Citizen* (Grand Rapids, Mich.)

## THE WORLD GROWING BETTER.

MRS. O. E. DANIELS.

History and human experience conclusively prove that there is a hidden force in the world which is a continuous evolution of progress toward goodness and perfection. Every one knows that the world has been constantly growing wiser and better. A human soul seems to be endowed with infinite capacities in which no bounds are set to the achievements of a creature. As Prof. Swing said in a recent sermon: "A man's life ends about 10,000 years too soon for what it is possible for him to learn here." If, then, our earthly existence is the last of man's life what manifest injustice it is in God or the infinite power that controls the universe to blot us out before we have half begun to live. It is also an unwarrantable inference to suppose that God has implanted within us any rational desire or hope without a legitimate object to gratify it. And shall the noblest aspirations of the human soul be completely nullified? The lives of the mighty intellects who have lived upon the earth, the history of nations, books, pictures, poetry, music, architecture, sculpture, inscriptions, and inventions are monuments pointing to a life immortal, and so many protests against Agnosticism or nothingness after death.

We make our own heavens and our own hells. It seems to me that all things in this vast universe are pretty much as we view them and take such colors as we bestow. If one wishes to live entirely upon a material plane and enjoy an epicurean existence, according to Spiritualists, God will afford him every opportunity of doing so, as it is claimed by them that thousands of spirits do, by establishing personal rapport and congenial relations with those already in the flesh upon this mundane sphere. I believe that love is the greatest thing in the world. It is, indeed, the motive power in the universe; for God is love. Human beings could as soon live without light or air as without love, and this divine attribute probably finds its truest expressions in the love of the sexes and in its highest spiritual sense. Love, truth, and beauty are the ideal trinity of a perfect life here and hereafter.

WRITTEN FOR THE LIGHT OF TRUTH.

## SPIRITUALISM--WHAT IS IT.

LYMAN C. HOWE.

The article under this caption in volume 11, No. 21, November 19th, *LIGHT OF TRUTH*, deserves more than casual reading. The questions there raised are vital and of absorbing interest. What do we know of the spirit world and its relation to this? There are many thousands who flippantly affirm their belief as knowledge. But our knowledge is yet very limited. We have covered a good deal of speculative territory and called it philosophy. But no philosophy can be trustworthy that builds on assumption. We know that ex-carnate beings live and represent the character they did here, when they came *en rapport* with us, but whether that is their permanent nature apart from this life is not so certain. Can we do anything to extend our knowledge in this direction? Manifestly we are dependent on the co-operation of the spirit world. How can we secure it? By approaching the subject in a teachable spirit and high aspirations. Mediumship has been so much prostituted to selfish and sordid ambition, fortune-telling, treasure-hunting, wonder-worship, and ten-cent shows that the great questions that should engage all its disciples have been practically ignored and the co-operation of competent groups of wisdom from the spirit side of life has not been invited, except in rare instances.

## NAMBY-PAMBY PROTESTANTISM.

The following paragraph from the *Christian at Work* is being copied and warmly commended by Roman Catholic papers:

"There is no question that the confessional as a means for relief to a sin-burdened soul has its advantages. It must be a great relief to one bearing the burden of some peculiar sin to be able to go into a closet and there through a small screen window, whisper into the ear of the faithful priest the story of the sin and ask what he shall do. To be sure, there is the feeling in our Protestantism 'Go and tell Jesus.' But even here perplexity and doubt sweep over the soul as the questions arise: What must I do? What reparation must I make? or yet, the temper assails me irresistibly at times; what shall I, what can I do? The agonized cry often comes up from the troubled soul that seeks relief, but in vain. We thus throw out the subject for the consideration of those having interest in the matter. Of course, many would say, 'Go and tell your minister.' But often the minister is the very last one to whom one would confide the distressing secret. So far as the Roman confessional is concerned it is inseparable from the dogma of priestly absolution with which it is connected. But it would undoubtedly be a great source of comfort at times if some sin-burdened soul could find some judicious friend who could serve him in this critical time of spiritual depression and conflict."

Thus, in the estimation of the above Protestant paper, it would be "a great source of comfort" if wives could go to a bachelor clergyman and tell their troubles instead of going to husband or father or mother or other near friends; it "would be a great source of comfort" to have a comparative stranger pry into the soul secrets of the members of our families. Do not our Protestant homes and Churches now furnish "judicious friends" who are as helpful as Romish priests?

The *Christian at Work* asserts that "often the minister is the very last one to whom one would confide the distressing secret," but it thinks it would be a "great comfort" to tell it to a Romish priest.—*American Citizen*.

## The Purpose of Rome.

Let Roman Catholics have their parochial schemes if they wish, but let them pay for them as Protestants do for their denominational institutions. The determined purpose of Rome is, has been and will always be, to get possession of public school funds for sectarian uses. Foiled in one attempt, she will devise and employ another. She is fertile and crafty in schemes, and we do well to keep awake and guard with ceaseless vigilance our public school-system against which Rome aims her most strenuous endeavors and her shrewdest arts.

The failure of the Stillwater plan is cause for thanksgiving and rejoicing to every true American patriot. Let every similar attempt be met with prompt and peremptory refusal.—*Patriotic American*.

The New York Tribune says that the Vatican is taking measures for the dispatch to this country, to be utilized for missionary purposes, of the numerous priests without employment, who are residents of Rome, and whom the Italian Government has resolved to expel. It will be priest-ridden America very soon.

Rev. Thomas Connellan, a converted Irish priest, says: The curious thing about the Church of Rome is this—that while her priests remain in her pale they are all walking saints, but the moment they quit her communion it is suddenly discovered that they are, and long have been, fendicarnate.



## Spirit Message Department

## OUR FREE CIRCLE.

Every Tuesday Afternoon.

At Douglass Hall, corner Walnut and Ninth Streets. Doors open at 2:30. No one admitted after services have begun. Questions to be answered from the platform will be received upon these conditions: 1. They must be germane to spiritualism. 2. Must contain one inquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached. 5. The name of the questioner must be attached.

Ans. A. E. Kirby, Medium. Mrs. J. C. Clark, Wm. H. T. Chairman. All communications concerning this department and questions from abroad must be addressed to C. C. STOWELL, Room 2, 200 Race Street, Cincinnati, O.

## REPORT OF SEANCE.

Tuesday, November 22, 1892.

## PROLOGUE.

The most glorious of all songs is the one you have just sung, "I have heard the story." The joy which is brought to us daily by holding communion with our loved ones surpasses all other joy. We know and feel that, although our loved ones have passed out of our sight, they are ever near us in spirit; we know that they come to us with songs of joy upon their lips to cheer us on our way, and try in every way to help us bear the burdens of life. We also know that this glorious truth has dawned upon us like a bright sunlight which warms us and cheers; and nothing gives us more pleasure than to hear from our loved ones, be it only in thought wave; through the vocal organ of some medium, or by a touch of a hand upon the brow.

## QUESTIONS AND ANSWERS.

QUESTION.—What is the motive power by which disembodied spirits move from place to place?

ANSWER.—My dear friends, I can answer but in this way: we move from place to place by the same will-power that you exercise. We have in our realm air, electricity, and all of the different forces that you have in your earth plane. We move in the same manner as you do. I cannot express to you in a clearer way than by saying that if I will to go, I go. I have the same power that you have, only that it is greater power, for if I will I am immediately there. We cannot stay in one place any length of time, for we are continually going to and fro to learn more of the conditions which surround us, but we recognize no force outside of the spirit or will power. There are many things for me as a spirit to learn, as well as for you as spirits incarnate to learn. I have been in the spirit life a long while, but still I know very little, and oftentimes wonder at the many manifestations I behold in the spirit realm. I visit many different spheres, sometimes where there are the spirits of those who have been in spirit life many centuries, and I am learning every day. And if you explain to me the power or cause by which you move, I, as a spirit, could learn from you. I have told you that we cannot stand still, and by that I mean that no spirit or individual can stand still for any length of time—they must go forward; we recognize no backward move. Each day you must learn something new which will bring you higher in the scale of knowledge, and we as spirits are learning each day more, so that, possibly, by and by we can give you all you desire, but you must reach a higher understanding.

QUESTION.—Do spirits carry their physical deformities into the spirit world? If not, why are they seen clairvoyantly in that condition?

ANSWER.—Although you may live in a deformed body, the spirit is not deformed. The deformity of the body has been caused by some accident or some disobedience to the laws of nature, but the spirit liberated from a deformed body is perfect on the spirit side of life. When such return to the earth life they take upon themselves conditions they had here; or show themselves in the body they had here; for should they present themselves in their perfection, they would not be recognized by those who knew them in earth life. Therefore they must appear to you as they were, not as they are. The only cause that places a spirit in a condition where it would appear to have degenerated is the neglect of developing itself spiritually. Thus when your friends return to you lame, it is for the sake of identification and not because the spirit is deformed.

QUESTION.—Explain evolution of the soul, reincarnation and re-embodiment.

ANSWER.—My dear friends, evidently the person who sent this question believes in reincarnation—that the soul, or spirit of man must return and enter the body and live over again in order to evolve into higher conditions. Though I am a spirit I do not recognize it in that way. I know nothing about a spirit coming a second time and taking upon itself a body and living again. If a spirit desires to learn more, and evolve more, it can do so without being reincarnated in a human body. The evolution of spirit is represented to you in many ways. The spirit of man to-day has evolved out of ignorance into light, and so will it be unto all eternity, for as I have said before, no spirit can stand still, but must progress eternally. They must learn more and more of their own divine self. I say this because it has been understood that the divine is God and the spirit is of God, and must evolve higher and higher every day. So friends, it is not necessary that spirits live another four score years and ten in a material body, but they can learn all that is necessary on the spirit side of life.

QUESTION.—Do we not often in sleep leave the body and visit persons and scenes in spirit life, and, while we can not remember incidents, is there not a condition left upon us as the result of these experiences?

ANSWER.—Yes. Oftentimes while your body is lying in the bed, and you are apparently sleeping, you are visiting. Oftentimes I have met spirits which still belong to the earth. But friends, it is somewhat dangerous, for if the body be disturbed while the spirit is out of it, the cord which binds the two could possibly be broken. Although you can not always remember it clearly, there is an inner consciousness that you have been somewhere and have seen something. This is only a reflex action, as it were, of that which you have seen and experienced. Oftentimes you have seen in this state things which bring you great comfort, and often things which cause you to change in your nature. I have known men to receive instructions thus, which caused them to return to the earth and lead better lives. I could give some instances of this kind to-day, but as the time is limited I will not. On some other occasion I will tell of a man who was with us for three days, and on returning lived a different life. It is, indeed, a beautiful thought that you can go and see. Some of your mediums have these experiences, and have the remembrance of what occurred afterwards.

QUESTION.—What is the effect upon the incarnated person of the habit of using tobacco while in the earth life?

ANSWER.—All of that which defileth the body tainteth the spirit. I would say that the temple wherein the spirit of God dwells should be clean and pure. The habit of using tobacco is not elevating to anyone, and the spirit will retain for a long time after entering the spirit life the desire for that which it had been used to while incarnated in the body. I have seen spirits greatly troubled, not only from the habit of using tobacco, but also from the habit of drinking liquor. I have seen them come to earth again and again, and attach themselves to some one using tobacco or drinking liquor that they might indulge. I have often pitied these spirits

and thought how necessary it is that man should lead a clean life. Spirits that have left the body, saturated with tobacco, still have a desire for it, but by and by they are taught better, and by abnegation become purer and better, brighter and happier. My friends, whatever harms your body affects your spirit.

QUESTION.—It is said that the senses are the basis of all life. If so, where comes reason?

ANSWER.—Reason is of the spirit. Every man must reason even to using the five senses, sight, hearing, smelling, taste and feeling. Friends, I on the spirit side of life must use my five senses just as you do in earth life, and yet above all there is reasoning. Will you call it a sense in the same way you called the other five senses, or shall we call it one that ruleth all? I would say that reason is the sense that ruleth the others. It is the first. And, friends, when you talk of five senses, we would say yes, there are more than five senses. We have a sense given to us which we call sight reading, which reaches out beyond reasoning, as well as the others. Sight-reading brings power to the reasoning, and develops the use of reason with the inner senses of the spirit. This may be rather a strange way to explain it, but it is the best I can do. If I took "reason" for my subject, I would want the whole afternoon to talk about it. My answer must be concise, and I will say reason is not to me as you express it, yet it is the overruling power of all. When a man begins to reason he begins to understand differently. Then he begins to feel that which he never felt before. Reason is the only way man can pass from the old into the new. You must reason with self and others, and by-and-by you will be brought up into the higher life and understand yourself better, and understand your brother better. The more spiritual you are the wiser and more God-like you become. You draw nearer unto God when you become spiritual. He is spirit, he is all, you are a part. He has given to you the power of reasoning, which is one of the greatest faculties you have. You should study and reason for yourself, and then go to your brother and reason with him, and see if you can not teach him more. This is your duty. Each man should use his reason for good.

## SPIRIT MESSAGES.

Albert Anderson.

The first spirit is a gentleman past middle age who says he is very anxious to reach his loved ones; that he has tried in many ways to reach them, and hopes by coming here this afternoon he will be able to send them a message of love from the spirit side of life. He says: "I was not a Spiritualist. I belonged to the Presbyterian Church, and I was much surprised on entering spirit life to find the conditions as I did. There were many things over which I felt sad. One was that I missed so much pleasure on the earth side, for it had always been a fear within me that I would not be blessed. I feared that I was not chosen, and although I did all that seemed right, yet that fear hung over me up to the hour of my death. I want my loved ones to be free from this. I want to tell them that all is love, and inasmuch as they desire happiness they will have it. I desire to send this to my loved ones at Delaware, Ohio."

James Elma.

Dear friends, how joyful it is to be here. I have also come a distance. I feel very strange, and scarcely know how to express myself, but I am glad to be here. I am glad that I live, and I desire the loved ones in earth life to know that I live. I came with this woman from Cleveland, O., yesterday, and tried to talk with her there, but was not permitted to do so. I want my loved ones to know that I live; I want them to know that I am happy. I was stricken down, called away without a moment's warning, but was ready to go, although I did not expect to find spirit life as I did. I come to-day to send love and greeting to those who remember me in Cleveland, and to my children now in Colorado. I was a preacher, and taught as I understood. We are glad to have this circle-room to come to, for there are many preachers. They are learning lessons from you of the higher life, and have their duties to perform.

Dick Chinn.

I am glad to be here this afternoon. I am from New Orleans. I am like the gentleman who just preceded me—as-tonished. Would that I could return again to earth life, that I might do my work better and do more for the uplifting of humanity; that I might set an example before men, for I feel that I did not do my duty in many ways. I come back repenting. Men of to-day, listen to the voice that would warn you. Be careful every day, walk straight in the pathway of life, and destroy not the divine within you. Strange that I should talk in this way, but still I desire to teach some one a lesson. O, how I have made the hearts of those who loved me plead, and to-day I come back again to say that had I been sober I never would have done that which I did, that ushered me out of this life into the life beyond. I have tried hard to reach my loved ones, and I come in this way, knowing kind friends will hand them the paper containing this loved message from the wayward son to loving friends whom he grieved so much on the earth life. Tell them I met many kind friends on the spirit side of life, who took me by the hand and lifted me up. I am glad that I have no desire for liquor now, and that I can return and say to you I am a spirit progressing through the loving kindness of many spirit friends. I cut my throat in New Orleans.

Jas. Ingraham.

I passed out a Spiritualist and am still one. I used to argue a great deal with the Church people about Spiritualism, and now I know what I told them was true. Friends, I do not regret having passed from this sphere. I suffered terribly, but now I am happy, and all sufferings of the past I could well afford to endure, for now there is bright peace and all that is good. I am from Manhattan, Kan.

Ruth and John Russell.

Mrs. Chairlady and friends, I come this afternoon to bring my spirit love and blessing. I understood not your way, but I was a Church member and tried to do that which was right. I return to-day, and hope my loved ones will receive this message. I desire to say to them, your mother, Ruth, lives. She watches and cares for you day by day. Your father, John, is with me, and each day we come to bless you. We are all together. There is only one left in the earth life of our own, but we have other loved ones who belong to the one who is with us and one who is upon the earth plane, and we come to-day to give our love to this one, and want him to understand that we are with him. We understand his desires. We see him looking up and out towards us with a clear, brighter understanding than we ever did before. Fear not, and you shall know for yourself that it is possible for the spirit world to visit you. This is sent to loved ones in Stark County, Ohio, by Ruth and John Russell, of Allegheny County, Pennsylvania.

Willie Beard.

Send this message to my mother. I didn't want to go. I thought I had long to stay in the earth life, and it was so sudden, yet I am so glad that I can come back, and do sometimes visit my mother and father, sisters and brothers in their home. I come here this afternoon because my mamma expressed a desire that I should manifest in this way, and I desire to send my love to her. She lives in Columbus.

Charles R. Gibson.

I desire to send my love to my son in Florida. I have been in the spirit side of life quite a while. I bring with me four others, who are near and dear to him through the tie of nature. I desire him to know that which he asks shall be given, and he shall know for himself that life is eternal. You can not pass away, my child, but you must live forever. You have believed in immortality of the soul, but you have begun to doubt of late. Now, my son, you are immortal; you can not die. You shall live forever, and we will be a reunited family on the spirit side of life. My name is Charles R. Gibson, and my wife's name is Sarah A. Gibson, from Mt. Pleasant, Fla.

William and Ida Miller.

This is in answer to a request. I see standing in front of the lady on the front seat two spirits, one of a young lady, and the other of a man past middle age. Of the man I receive the name of William, but I do not hear the name of the young lady, but I see written just above her head the name Ida. I see them place flowers in the lady's lap, and they say, "Be of good cheer; before very long you will be with us on the spirit side of life," and I hear the young lady say, "Grandpa is with me, and brings his love to you." She wishes to send a message to Ida and to the other members of the family which she says number four. We are from Covington, Ky.

Irena.

I have not very much to say, because we all say about the same thing. You have not words expressive enough, I can say that I am extremely happy, am working here, and am doing all I can to promulgate the work. My father will receive this message. I am from Liberal, Mo.

Joseph Taylor.

I also come to bring my love to the loved ones who still linger upon the earth plane. I desire them to know I guard and guide them wherever they go, and although to-day clouds seem to hang over their way, yet in a short time the sunlight will burst forth and all will be clear. I am from Newport, Ky.

Charles de —.

I want you to know, my dear, that I am with you here. I have never been very far away, and I try as best I may to help you in all the different conditions which surround you in the earth life. Fear not, the time is not far off when we will be together in the spirit world. (I see a bright light, which goes to the lady in the large chair, and over that I see the name Elizabeth, and underneath it the name Juna). I see approaching the lady in the fourth seat, with the black veil, a man past middle age, about five feet seven inches in height, rather heavy, and he stands back of her and holds in his hand a book which he now lays on her shoulder, and he says, "I am glad to come, and glad that I can express myself. Three other loved ones are with me." One of these is a little girl, about six years of age. "Do not be troubled, for all is well," and he says you heard from him but a little while ago but did not know whether to accept it or not. "It was all right, and I will come again. Accept my spirit love." I am from Buffalo, N. Y.

Datus Kelley.

Tell Alfred they are often with them in the home circle, and feel greatly pleased with what has transpired lately, and will do all they can to make the home happy. I am from Cleveland and wish to communicate with my son. Uncle Irad and Aunt Elizabeth come with me.

Volney Hart.

Here is a spirit who is all covered with fire, but he says it is not brimstone. He gives me the name of Volney Hart and he passed out in a building which was burned. He says he was a good old Spiritualist, and that his father was a good Spiritualist and answered questions for a clergyman, and he wrote a book. He wants to send love to his brother Henry in Enterprise, Kansas. I am from Kirksville, Mo.

Sarah Jane Pangburn.

While on the earth plane friends, I belonged to the New Light Christian Church, and I struggled hard, for I had many dark experiences. I was a medium, although I did not understand mediumship as I do now, and I would get manifestations through my hand like this (it would shake). I had a large family, and have a large family here. I have six children here, and desire to communicate with my husband, John. He is in trouble and affliction—the children did not do right. I want him to know that I am waiting for him; that I have not really left him, although we are separated, as it were, for a time. I am with him often, and try to comfort and console him. Calvin and Alfred and Mary and Chic, also my babies, George and Lee, are with me, they have grown to be beautiful and wise spirits. The elder children are advanced to higher spheres, but we are together often in our home, and have there a warm bright welcome. I desire also to send my love to my daughter, Hannah Ellis, of Higginsport, Ohio.

Henry Daniels.

About sixteen miles from Alma, Kansas, I passed out under most horrible circumstances. I took my own life, and passed into spirit life with the most dark, horrible influences around me. I went out into my own barn, procured a rope, and hung myself. I had everything I could require, horses, cattle, a beautiful farm, but certain conditions were thrown around me, and I took my life as I have just described. I desire to come into communication with my wife and children. My wife is a good medium, and I am sorry I left her as I did. Tell her I have outgrown those conditions, and have reached a higher and better life, and I am doing what I can to cheer and comfort her.

Lillie.

Well, I know how to come. I have visited the earth plane a great many times. My father is an old worker in the cause, and it gives me great pleasure to send a message to him, and also to my friends in Delphos, Kansas. Tell him I am active and bright in spirit life, and that we are often at the old place, and especially do I desire to be remembered to different members of the society who were kind to me in the childhood days. They will all know me.

Charles Piepenbring.

He was here last Tuesday afternoon, and he now desires to speak to his wife, Kate, who is here. "While on earth I was a detective and ferreted out crimes, but now I ferret out truths and not criminals, because I know why they were criminals. I come back especially to tell you that we are waiting for you. Louis is often with me, and we try so much to make you and the children happy. I think Rosa will soon be better, and will do better in a business way. I can see favorable conditions about her. Tell George not to be despondent, and that we will do what we can for him. God bless you, dear wife, and remember all that, although my earth body has decayed the spirit can not. That is life, the spirit is true and real, and you will find we will yet be reunited and will be happy in spirit life, never to be separated, never to be parted.

In the spirit messages of last week the names of Louis Steivus should read Louis Stivers, and Pat Muldoon read Pat McClune, the errors being stenographical and due to similarity of sound.

## The Progressive Lyceum.

## Opening Song.

AIR—"Sweet Home of Freedom."

1. Infinite Good. On Thee I rest  
Like infant on its mother's breast;  
Within Thy arms I calmly lie,  
Nor ask to live—not seek to die.  
Whate'er Thy love ordains for me  
Shall by my spirit welcomed be.  
Since naught but good from Thee can flow  
To assist above or shield below.

2. Eternal Good. Infinite One!  
Of all the Light the Source, the Sun;  
Thou all-prevailing, wondrous Force,  
Propelling planets in their course;  
While worlds on worlds in systems vast  
Throughout immensity are cast,  
Each working out some grand design  
Through laws which are but thoughts of Thine.

3. From Thee, oh great eternal Good,  
The smallest insect gets its food;  
In Thee the lowest reptile lives,  
And to Thy glory tribute gives.  
Then shall not man, of noblest birth,  
The crowning glory of this earth,  
In Thy great arms confiding lie—  
Nor ask to live—not seek to die?

ELIZABETH COIT.

## Silver Chain Recitation.

What is our baptism?  
Frequent ablutions in pure water.  
What is our Eucharist?  
Nutritious food and cold water.  
What is our inspiration?  
Plenty of sunlight and fresh air.  
What is our prayer?  
Abundant exercise.  
What is our pledge of holiness?  
Personal cleanliness.  
What is our love-feast?  
A clean conscience and sound sleep.  
What is our bond of fellowship?  
Sweet affections and harmonious social relations.  
—J. O. BARRETT.

## Lesson. Suggestive Outline.

[NOTE.—In the discussion of the lesson it should be a fundamental rule never to be departed from that in which all are expected to express their views fully and freely, there must not be any indulgence in personality or antagonistic debate. It is the truth, not what any individual thinks the truth to be, that should engage attention.]

## HUMAN RIGHTS.

The existence of a being, is its Charter of Rights. Example: The existence of lungs proves the right of such organs to the air; thirst gives the right to water; wings have the right of use; hunger the right to food.  
In man has this limitations, or is it unconditional?  
It is limited, for in a crowded state hunger can only be appeased by the product of labor.  
What are the rights of labor?  
Opportunity to create and ownership of its own products.  
What, in absolute justice, confers right to the land?  
Use and the greatest production.  
Has man the right to think for himself?  
Protestantism says: "Yes, if you think as I do." Catholicism says: "Yes, if you think as the Pope does."  
In freedom there is salvation.  
Is freedom of thought allowed in America?  
Would a Mohammedan be allowed to speak?  
Right of mental culture.  
In actions freedom must be limited to the sphere of others; as thinking cannot interfere with others, there should be no limitations.

The child, as an immortal intelligence, has these self-evident rights: to air and water, which, requiring no artificial change, are incapable of ownership; the right to food and clothing through the ministrations of love; the right to an education as a future citizen of the State; the right to activity (labor) in all directions not conflicting with others, and the right to the fruits of such labor.

NOTE.—These lessons are merely suggestive. It would be antagonistic to the methods of Spiritualism to have them otherwise. The answers given may not be regarded as correct, and the various views should be compared and the errors stricken out. The purpose is to call out the best thoughts of each individual not to bring a lesson to be learned as a sentence given to a parrot.

## Closing Song.

AIR—"Silver Street."

1. Spirit of love divine  
Inspire us while we sing,  
And may we all unite as one  
Thy reign on earth to bring.

2. Baptize each heart anew  
With Thy life-giving power;  
And, oh, may each his strength renew  
In this calm, sacred hour.

3. And may we realize  
How blessed 'tis to be  
At all times subject to Thy power,  
And governed still by Thee.

4. To Thee, oh Power divine,  
We consecrate our hearts;  
And from our lives thus giv'n to Thee  
All discord dire departs.

5. We in this love shall find  
A joy not known before;  
And we will sing glad songs of praise  
And Thy sweet power adore.

MRS. ELIZABETH COIT.

Zoe Fitch, the twelve-year-old daughter of Charles Fitch, of Norwalk, Ohio, committed suicide recently in the convent school at Monroe, Mich., where she was kept against her will, by taking "Rough on Rats."—Primitive Catholic.

The American of Omaha is endeavoring to raise sufficient funds for the prosecution of the inquiry into the murder of the late Mayor Miller, of South Omaha. Miller is supposed to have been killed by the Romanists whom he opposed.

Charley Horsey—I don't think a 230 horse is very fast, do you?

Miss Tennis (looking at the clock)—Well, it's a great deal faster than an 11:30 man, don't you think?—Detroit Free Press.

## A Post-Graduate Course in Georgia.

He's done been through college an' he's got his education,  
An' it's sworn to with a blue and yellow seal;  
An' now he's giffin' ready to enjoy his long vacation,  
An' the ole mule's waitin' for him in the fiel'  
With a "gee! an' a 'whoa!"  
An' a "git up thar an' go!"  
He'll be jerking of the plow-lines  
An' a sweatin' in the row;  
An' the Latin he will speak  
To that ole mule will be Greek,  
While he parses with the ploughstocks  
An' makes syntax with the hoe.

—Atlanta Constitution.



Entered the Post Office at Cincinnati, O., as Second-Class Matter.

# THE LIGHT OF TRUTH,

IS ISSUED EVERY SATURDAY BY  
C. C. STOWELL,  
Room 7, 206 Race St., Cincinnati, Ohio.

## Terms of Subscription.

THE LIGHT OF TRUTH will be furnished until further notice at the following terms, invariably in advance:  
One year \$1.00  
Six months .50  
Three months .25  
Single copies 5c

## REMITTANCES.

Remit by Postoffice Money Order, Registered Letter, or Draft on Cincinnati or New York. It costs ten or fifteen cents to get drafts cashed on local banks, so do not send them. Postage stamps will not be received in payment of subscriptions. Direct all letters to C. C. STOWELL, 206 Race Street, Room 7, Cincinnati, Ohio.

CINCINNATI, - - SATURDAY, DECEMBER 3, 1892

THE LIGHT OF TRUTH cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action.

When the postoffice address of THE LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE LIGHT OF TRUTH goes to press every Wednesday.

Rejected MSS will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

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## THE LIGHT OF TRUTH PUBLISHING HOUSE.

PUBLICATION OF OUR FIRST TRACT: "WHAT IS SPIRITUALISM?"  
—A NEW LEADER FOR THE PROGRESSIVE LYCEUM IN PREPARATION.

The publisher of the LIGHT OF TRUTH fully comprehends the vast power to be gained to the cause by a publishing house, which, through its agencies, can not only supply the demand for books, tracts, etc., on the living issues of the day, but can create a demand by bringing such publications in a cheap and attractive form to the attention of the public. The Churches have such establishments, some of them richly endowed, and by a constant flow of gifts are enabled to scatter broadcast at cost, or even less, the literature of their belief. The founding of such a publishing house has been our intention from the beginning, but although repeatedly assured by higher powers that the time was nearly at hand, the way opened before we expected. We are now able to announce that our work in this direction has begun. Spiritualists have long felt the want of a tract that would present the main features of their belief, tell how mediumship may be acquired and perfected, who believes, and what they say; something to give to an orthodox friend when he makes inquiry. Such a tract we have found, written by Hudson Tuttle, and shall make it our initial publication. As a memento of the event we shall send every subscriber to the LIGHT OF TRUTH a copy. If they are pleased with it, and desire to help in the missionary movement we are inaugurating, they can send for extra copies for distribution.

## LIGHT OF TRUTH LYCEUM LEADER.

One of the many projected publications we have in view is a leader for the progressive lyceum and the use of societies. There is really nothing in this field that fully supplies the demand. We have engaged Mrs. Emma Rood Tuttle to prepare this book. Having had many years' experience in lyceum work, a musician, and a poet of high order, she is well equipped for the exacting task. The book will be a complete leader, and sold at the lowest price for which it can be made. It will be issued as soon as possible.

We have other publications in hand and expect to be able to surprise our readers with a constant succession of valuable and cheap publications, and we ask their co-operation in extending the circulation.

## MORE ATHEISM.

An editorial in these columns headed "Atheism Not Consistent," in the issue of November 12th, has brought forth an article from Mr. G. H. Walser, of Liberal, Mo., which we would be glad to print were it not for its extreme length, but feel in duty bound to make a short digest of it together with a few comments.

We are charged with error and leading our readers astray from the principles of Spiritualism in postulating intelligence superior to material organization, thus implying Theism as against Atheism. Our esteemed correspondent presents his objections in the following propositions:

- 1st. There is no law of nature.
- 2d. That force is a quality of nature.
- 3d. That matter is eternal in both extremes of the past and future.
- 4th. That there is no such thing as spirit *per se*.
- 5th. That atomic intelligence energized by atomic force produces every entity in existence.
- 6th. That thought or mind is a manifestation of matter through cerebral functions.
- 7th. That life is not an entity, but a manifestation of matter in the expression of force.
- 8th. That that form of a future existence which we call spirit is a compound of matter.

From these propositions the writer argues Atheism, and regrets that Atheists are "required to prove there is no God" when "in neither law nor logic is a person required to prove a negative."

Theism does not require substantiation. It is self evident, and all spiritually minded thinkers of the past or present perceive it. The idea of Deity, like that of Liberty and immortality, may be called a *judgment a priori*, and from the necessity of the case transcends all objective experience as it is logically anterior to experience.

The Idea of Deity always precedes the proof; intuition guiding the faculties of the mind. If the function of intuition be ignored, then it is easy to see how Atheism can "prove no God." Kant has conclusively shown the inability of intellectual arguments to sustain the existence of God, either in the theological, cosmological, or the ontological concepts.

The God Idea springs into man's consciousness spontaneously through the action of the intuitive function. Theism, then, is universal in man. The Esquimaux and the Bushmans of South Africa are most destitute of religious observances or the advantages of the higher civilization, yet travelers state that both have sentiments relative to Deity. Heathen philosophers have always admitted Theism a universal fact, and in this they are in no manner behind the highest concepts of Anglo-Saxon civilization. With regard to Deity, then, Spiritualism is that form of Pantheism which merges nature in God. Schelling, Locke, Cudworth, Spinoza, Schliermacher were Pantheists of this class, so was Newton who conceived the truth of the propulsion of force upon matter as well as within it. This involves soul superior to organization.

Our correspondent says it is a "scientific truth" that there can be no force without matter as its basis; that there can be no force outside of, and at the same time acting on matter. If this is a "scientific truth," what is it that impels a crumb of slate pencil to perform an intelligent act, as in psychography?

The whole difficulty lies in that bugbear of the ages, the word "God." We do not contend that any law of nature can be tampered with. The moment we assume that nature is susceptible of such a thing, a God appears and order becomes chaos. Theism does not imply that an extraneous mind or personality has charge of the universal cosmos. Human wisdom can not recognize a postulate of this character. Should the infinite be considered more a fool than man? The labor of nature is God. We may call it "energy." "The dominant atom" or "man" or a drop of water. In the article under consideration we are referred to the crystallization of matter, and the writer says "You may dissolve them—crystals—as many times as you will and they always recombine in their original forms. Why do they do that? Is there an attending independent power guiding each little atom and placing it in its proper place?" No, not an "attending independent power," but the soul of the atom, the intelligence, if you will, which transcends human conception as far as the pleiades do a crystal. It is this power or affinity in atoms which negates the doctrine that their association is to be explained on physical principles. The "what is it" that impels certain atoms to form a crystal and certain others to form a rose or a jelly fish is as impenetrable, on an Atheistic hypothesis, as the "what is it" that sees, and feels, and thinks in the atomic nature of man. We can not explain the true function of a rose by the laws of mechanical action. In a word, Spiritualism teaches that God is immanent in matter as in spirit. Theodore Parker was not a Spiritualist, and yet his view coincides with the best idea yet given of its position on the theistic interpretation of life. He says: Spiritualism relies on no Church, tradition, or scripture as the last ground and infallible rule. It counts these things teachers if they teach, not masters. It relies on the divine presence in the nature of man; the eternal word of God, which is truth, as it speaks through the faculties he has given. It calls God father and mother, not king; heaven, home; religion, nature; it loves, and trusts, but does not fear.

## ROMAN CATHOLIC EDUCATION.

The formal approbation of the Archbishop of Boston, and the approval of Cardinal Gibbons having been obtained for it—without which it never could be read—the *Boston Pilot* reviews at length a new book, entitled "Catholic Doctrine," by "The Very Rev. William Byrne, D.D., Vicar-General of the Archdiocese of Boston." Among other peculiar virtues of the book the reviewer quotes from the writer's views on the question of schools as follows:

"This combined religious and secular education can best be given to Catholic children in Catholic schools. It is, therefore, the duty of pastors and people to establish and support parochial schools, in which faith and morals are taught as a part of the regular course of instruction. Such schools have also the additional advantage of constant Catholic influence and association. The spirit of religion and virtue prevails in them; and principles of faith and morals are constantly inculcated and exemplified. In them piety, the religious sentiments of the heart, and the moral faculties of the soul are duly exercised and guided aright."

The volume of ignorance in any country is proportioned to the volume of Roman Catholic domination therein. In Italy in 1861 three and one-half millions out of a total population of twenty-one millions could read and write, the balance could not. In the Neapolitan provinces of Naples, Lombardy, and Sicily, in the same year, ten out of every hundred could read. In Mexico ten per cent. of the population can read and write. The condition of Ireland, wherever the Catholic parochial system prevails, shows a frightful illiteracy. If we contrast any country dominated by the Roman Church with countries free from the power, its percentage of illiteracy is always with the Church. And this is in conformity with its policy. Spain, Portugal, Mexico, Austria, and France are its monuments. The *Catholic World* has said: "We believe that the peasantry in old Catholic countries, two centuries ago, were better educated, although for the most part unable to read or write, than are the great body of American people today." The *Catholic World* is the organ of a Church that hates our school system while it furnishes seventy-five per cent. of the criminals of the country. It hates our schools because they are immoral in its sight, but no newspaper would dare to print the colloquies of the confessional. It is no wonder that our common schools have been stigmatized as "godless," "devilish," and "hateful." Coming as they do from a source that has always gloried in the ignorance of the masses, these epithets are only remarkable because they are so generous and charitable.

## SUNDAY CLOSING.

The question of the closing of the Columbian Fair is constantly settled, and yet like Banquo's ghost, it will not down. The Liberals and Spiritualists have fought hard for the opening, but the truckling element in Congress bribed the managers with a half million dollars. Now the battle has changed front. A Sunday Opening Association has been incorporated, with headquarters at Chicago, to be transferred this month to Washington, and there is to be all the influence of a powerful lobby brought to bear on Congressmen for the repeal of the obnoxious clause in the Bill. Such men as Cardinal Gibbons, Archbishops Brennan and Spalding, Bishop Potter, Prof. Swing, Rev. Robert Collyer, Mayor Washburne, Hon. Frank Hatton, Samuel Gompers, and H. W. Thomas, belong to the Association. There is an antagonistic association formed of the true blue and puritanic members, and now that the churches have taken up the fight, the Spiritualists can wait to see how the movement they set on foot will result.

The *New York World*, by opening its columns for a full and lengthy discussion of the subject, and throwing its influence on the liberal side has been a tremendous power. It also takes a broad view of the opening of the museum on Sunday and well says: "More people enjoy the museum on Sunday than on all the other days of the week, and it will not be well for the city official who proposes to close its doors on the only day when the workmen and their families can avail themselves of this admirable school of culture and civilization."

## A New Industry--Sermons Manufactured to Order.

The syndicate and trust have monopolized the material sources of profit, and now are seizing the professional opportunities. The poor minister of the gospel is now relieved of the drudgery of preparing his sermons by a combine of

sermon manufacturers. We do not care to advertise this business, yet we do so to give a color of credibility to our information. The Rev. Edwin M. Long is proprietor, and his factory is located at the corner of Twelfth and Berks Streets, Philadelphia. He puts the Bible, commentaries, and old sermons in the hopper, and the new sermons, prepared for all occasions come out *ad libitum*. As machine made goods are always better than hand made, there is no doubt about the excellency of these sermons. If the factory could supply the other necessity, preachers with good delivery, the entire want of the people would be met.

The product has a retail and wholesale price, and are sold cheaper to "mission or weak churches," than to strong ones. The minister who wishes, can subscribe for a month, and have four good sermons sent to him, for eight dollars, or be supplied for a year for fifty dollars. The same sermon will not be sent to any one within one hundred miles, so that detection is out of the question. And yet infatuated with the idea that the gospel must be preached to all people, \$11,000,000 are annually contributed and sent out from Christian lands to convert the heathen, 6500 missionaries, with 20,000 native assistants, are supported.

The children of the Sunday-schools are taught that giving pennies for this work is an expression of godliness little less than saying the catechism.

MRS. EMMA HARDINGE BRITTEN proposes to publish a work entitled, "The World's Pioneers of the New Spiritual Reformation; or, Biographical Sketches of Celebrated Spiritualists." Those who desire to be recorded in this publication may send to her a concise account of their work and standing, past and present, in the cause, to be subject to editorial preparation. Those desirous to add their portraits to their sketches can do so by sending on a good plate (prepared at their own expense) to print from. Address, Emma Hardinge Britten, The Lindens, Humphrey Street, Cheetham Hill, Manchester, England.

Look to the yellow tag on the wrapper of your paper and see if your subscription has expired; for those who have will be cut off this week. Therefore renew if you wish to read next week's paper, which will be an extraordinary one.

## MATERIAL SCIENTISTS LISTEN TO A SPIRITUAL SUBJECT.

In the "Report of the British Association for the Advancement of Science," of 1891, is printed, among other addresses, that of Professor Oliver J. Lodge, L. L. D., F. R. S., President Station A—Mathematical and Physical Science. In this address the professor calls attention to the most important events of the past year that are worthy of consideration by physicists. Although his paper is of considerable length, treating on Astronomy, Color Photography, Meteorology, etc., one-half is devoted to a subject very familiar to the readers of LIGHT OF TRUTH, namely: "The higher plane." Of course he treats the subject somewhat tenderly at first—almost compassionately—and as if ready to drop it at the first indication of contumely from his cotemporaries; but he becomes bolder as he proceeds, and to use a progressive phrase "gets there"—apparently—unscathed, and the outcome is good. It not only proves a decided conviction on the part of the erudite professor, but lays the corner-stone for a further consideration of the subject by one of the profoundest intellectual centres in the world. But we shall let the professor speak for himself, and thus afford our readers the pleasure of individual comment and of learning what he said commendable of a text that borders on Spiritualism.

As an initiatory to the subject, Professor Lodge said: "I am thus led to take a wider range, and, leaving temporary and special considerations, to speak of a topic which is as yet beyond the pale of scientific orthodoxy, and which I might, perhaps more wisely, leave lying by the roadside. I will, however, take the risk of introducing a rather ill-favored and disagreeable-looking stranger to our consideration, in the belief—I might say, in the assured conviction—that he is not all scamp, and that his present condition is as much due to our long-continued neglect as to any inherent incapacity for improvement in the subject. I wish, however, strenuously to guard against its being supposed that this Association, in its corporate capacity, lends its countenance to, or looks with any favor on, the outcast. What I have to say—and after all it will not be much—must rest on my own responsibility. I should be very sorry for any adventitious weight to attach to my observations on forbidden topics from the accident of their being delivered from the chair. At the same time not only do I claim the right to express myself concerning matters on which I have worked, but I conceive it to be a duty, from which, if I shrink, I should shrink from no higher motive than simple cowardice, though I know them to be topics on which it is quite impossible, as well as undesirable, for anyone to think alike. It is but a platitude to say that our clear and conscious aim should always be truth, and that no lower or meaner standard should ever be allowed to obtrude itself before us. Our ancestors fought hard and suffered much for the privilege of free and open inquiry, for the right of conducting investigation untrammelled by prejudice and foregone conclusions, and they were ready to examine into any phenomenon which presented itself."

In this manner the professor continues for a while longer, introducing himself nearer to the main subject by an allusion to the influence of mind upon mind, suggesting that it might be something above the physical. Finally he reaches a firmer basis and says:

"Now let me be more definite, and try to state what this field is, the exploration of which is regarded as so dangerous. I might call it the borderland of physics and psychology. I might call it the connection between life and energy; or the connection between mind and matter. It is an intermediate region, bounded on the north by psychology, on the south by physics, on the east by physiology, and on the west by pathology and medicine. An occasional psychologist has groped down into it and become a metaphysician. An occasional physicist has wandered up into it and lost his base, to the honor of his quondam brethren. Biologists have looked at it askance, or deny its existence. As few medical practitioners, after long maintenance of a similar attitude, have begun to annex a portion of its western frontier. The whole region seems to be inhabited mainly by savages, many of them, so far as we can judge from a distance, given to gross superstition. It may, for all I know, have been hastily traversed and rudely surveyed by a few clear eyed travelers; but their legends concerning it are not very credible, certainly are not believed."

"Why not leave it to the metaphysicians? I say it has been left to them long enough. They have explored it usually with insufficient equipment. The physical knowledge of the great philosophers has been necessarily scanty; and though the ideas which we owe to their genius may ultimately be of the greatest service to us as physicists, still their methods are not our methods. They may be said to have floated a balloon over the region with a looking-glass attached, in which they have caught queer and fragmentary glimpses. They may have seen more than we give them credit for, but they appear to have guessed far more than they saw."

"Our method is different. We prefer to creep slowly from our base of physical knowledge to engineer carefully as we

go, establishing forts, making roads, and thoroughly exploring the country; making a progress very slow, but very lasting. The psychologists from their side may meet us. I hope they will; but one or other of us ought to begin."

"A vulnerable spot on our side seems to be the connection between life and energy. The conservation of energy has been so long established as to have become a commonplace. The relation of life to energy is not understood. Life is not energy, and the death of an animal affects the amount of energy no whit; yet a live animal exerts control over energy which a dead one can not. Life is a guiding or directing principle, disturbing to the physical world, but not yet given a place in the scheme of physics. The transfer of energy is accounted for by the performance of work; the guidance of energy needs no work, but demands force only. What is force? and how can living beings exert it in the way they do? As automata, operated on by preceding conditions—that is, by the past—say the Materialists. Are we so sure that they are not controlled by the future too? In other words, that the totality of things, by which everyone must admit that actions are guided, may not include the future as well as the past, and that to attempt to deduce those actions from the past only will prove impossible. In some way matter can be moved, guided, disturbed, by the agency of living beings; in some way there is a control, a directing agency active, and events are caused at its choice and will that would not otherwise happen."

"A luminous and helpful idea is that *time* is but a relative mode of regarding things; we progress through phenomena at a certain definite pace, and this subjective advance we interpret in an objective manner, as if events necessarily happened in this order and at this precise rate. But that may be only our mode of regarding them. The events may be in some sense existent always, both past and future, and it may be we who are arriving at them, and not they which are happening. The analogy of a traveler in a railway train is useful."

"We perceive, therefore, a possible fourth-dimensional aspect about time, the inexorableness of whose flow may be a natural part of our present limitations. And if once we grasp the idea that the past and future may be actually existing, we can recognize that they may have a controlling influence on all present action, and the two together may constitute the higher plane, or the totality of things, after which, as it seems to me, we are impelled to seek, in connection with the directing of force or determinism, and the action of living beings consciously directed to a definite and preconceived end."

"By what means is force exerted, or what is force? I can hardly put the question so as to be intelligible; but I venture to say that there is here something not provided for in the orthodox scheme of physics; that modern physics is not complete, and that a line of possible advance lies in this direction."

"I might go further. Given, that force can be exerted by an act of will, do we understand the mechanism by which this is done? And if there is a gap in our knowledge between the conscious idea of a motion and the liberation of muscular energy needed to accomplish it, how do we know that a body may not be moved without ordinary material contact by an act of will? I have no evidence that such a thing is possible. I have tried once or twice to observe its asserted occurrence, and failed to get anything to satisfy me."

"In any case, I hold that we require more knowledge before we can deny the possibility. If the conservation of energy were upset by the process, we should have grounds for denying it; but nothing that we know is upset by the discovery of a novel mode of communicating energy, perhaps some more immediate action through the ether. It is no use theorizing; it is unwise to decline to examine phenomena because we feel too sure of their impossibility. We ought to know the universe very thoroughly and completely before we take up that attitude."

"Again, it is familiar that a thought may be excited in the brain of another person, transferred thither from our brain, by pulling a suitable trigger; by liberating energy in the form of sound, for instance, or by the mechanical act of writing. A pre-arranged code called language, and a material medium of communication; are the recognized methods. May there not also be an immaterial (perhaps an ethereal) medium of communication? Is it possible that an idea can be transferred from one person to another by a process such as we have not yet grown accustomed to, and know practically nothing about? In this case I have evidence. I assert that I have seen it done; and am perfectly convinced of the fact. Many others are satisfied of the truth of it too. Why must we speak of it with bated breath, as of a thing of which we are ashamed? What right have we to be ashamed of a truth?"

"It is sometimes objected that, granting thought-transference, or telepathy, to be a fact, it belongs more especially to lower forms of life, and that as the cerebral hemispheres develop we become independent of it; that what we notice is the relic of a decaying faculty, not the germ of a new and fruitful sense; and that progress is not to be made by studying it. It may be that it is an immature mode of communication, adapted to lower stages of consciousness than ours, but how much can we not learn by studying immature stages? Or it may be an indication of a higher mode of communication, which shall survive our temporary connection with ordinary matter."

"I have spoken of the apparently direct action of mind on mind, and of a possible action of mind on matter. But the whole region is unexplored territory, and it is conceivable that matter may react on mind in a way we can at present only dimly imagine. In fact, the barrier between the two may gradually melt away, as so many other barriers have done, and we may end in a wider perception of the unity of nature, such as philosophers have already dreamt of."

"I say, have faith in the intelligibility of the universe. Intelligibility has been the great creed in the strength of which all intellectual advance has been attempted, and all scientific progress made."

"At first things always look mysterious. But scrutinized in the dry light of science, their relationship with other better-known things becomes apparent. The doctrine of ultimate intelligibility should be pressed into all departments. At present we hang back from whole regions of inquiry and say they are not for us. A few we are beginning to grapple with. The nature of disease is yielding to scrutiny with fruitful result; the mental aberrations and abnormalities of hypnotism, duplex personality, and allied phenomena, are now being taken under the wing of science after long ridicule and contempt."

"Further comment is unnecessary. May its recording serve as the seed for good fruitage."



## Dufrenoy, la



## THE WOMEN'S CLUB.

Conducted by EMMA KODD TUTTLE.

SHE WHO IS TO COME.

A woman—no, no, no, she is behind.  
Her eyes are looking back.  
A mother—no, no, no, she is behind.  
The children of the house.  
A body, free and strong, with that high beauty  
That comes of perfect use, to build the world,  
And stand where known paths lead.  
And justice reigns with love.  
A self—no, no, no, she is behind.  
No longer blind and dumb  
A human being of yet unknown splendor,  
Is she who is to come!

—Charlotte Perkins Stetson.

We cordially invite contributions suitable for this department, and assure you they will receive prompt attention. Do not wait till you have something good to say; whatever is of daily interest and moment to you, will be to the members of our Club. Consider yourself one, expected to do your part in entertaining the others. Please write on the side of the paper, and address all matter for publication to Emma Kodd Tuttle, Berlin Heights, Ohio.

## I Will Be Worthy of It.

ELLA WHEELER WILCOX.

I may not reach the heights I seek,  
My untired strength may fail me;  
Or, half-way up the mountain peak,  
Piercing tempests may assail me;  
But though that place I never gain,  
Here lies comfort for my pain—  
I will be worthy of it.

I may not triumph in success,  
Despite my earnest labor;  
I may not grasp results that bless  
The efforts of my neighbor.  
But though my goal I never see,  
This thought shall always dwell with me:  
I will be worthy of it.

The golden glory of love's light  
May ne'er fail on my way.  
My path may always lead through night,  
Like some deserted by-way.  
But though life's dearest joy I miss,  
There lies a nameless joy in this:  
I will be worthy of it.

[Written for the LIGHT OF TRUTH.]

## A TRIBUTE TO WHITTIER.

CARRIE M. MAY.

Only a few short weeks ago a wave of sorrow passed over the land when it was known that Whittier's pen, so strong ever in the cause of justice or in help for the down-trodden, would no more make hearts to thrill with the love of truth and right. For more than four-score years had that earthly tenement served its master, and now pain and suffering must surely follow in its further occupancy. Who then could grieve when that white soul had passed beyond our earthly vision?

But what a noble record he leaves for our emulation in that consistent and truly Christian character in which the boldest critic can hardly find a flaw. It seems strange that from the limitations of a New England farm, where there was any assurance of any other condition than that of constant work for the necessities of life without its luxuries, there should have come that rare soul, with an almost tropical love for the richness of coloring and beauty of form, that nature displays so lavishly for those who enter as lovers into the secrets of her inner life. And such a one was Whittier. Nothing so hidden and tender in vernal life that his observant eye did not find it, and his reverent soul did not thankfully reach out to that "hidden love of God most wise," which he failed not to see in all created things. Among the many sketches of his life which the newspapers have recently brought forward—some of them thoughtful, and some bright bits of home life, but all breathing the spirit of goodness—none have interested me more than an experience of the past summer. A traveler had arrived in the evening at a village hotel, and on the following morning went out for an early walk. On his way back he fell in with an old gentleman, and entering into conversation was charmed by his intelligence, and was surprised, too, by his seeming admiration for all the little roadside growths and his constant repetition of the word "beautiful, beautiful." At the earliest opportunity he asked who had been his companion in his stroll, and the reply was J. G. Whittier.

To me the incident does not seem trivial, for it speaks so plainly of a life which has entered into the perfect harmony of a rest at one with God and His creations.

Many centuries ago there was another—dear to the heart, our teacher, whom we call Jesus—who, in the childishness of old age, repeated over the words, "Little children, love one another." Thus is the ruling passion strong in death! Let us heed the lesson.

In all the writings of Whittier, with which I am familiar, there is even an undertone of sad gravity (for the lack of a better word I call it that). I would compare it to the murmuring sound of the sea-shell. It is like a minor chord in a hymn of praise, but it is wholly in harmony with New England character. In no written work of his does the element of unquestioning trust shine forth so fully as in the poem so familiar to all reverent and aspiring souls, entitled "The Eternal Goodness." The very sweetness of humility shines out in these tender words of his:

"I walk with bare, hushed feet the ground  
Ye tread with boldness shod;  
I dare not fix with mete and bound  
The love and power of God.

"Ye praise His justice; even such  
His pitying love I deem,  
Ye seek a king, I fain would touch  
The robe that hath no seam."

And, again, we can but long to make our own that radiant love which is the inspiration of the last verse of this offering of praise.

"And thou, O Lord! by whom are seen  
Thy creatures as they be,  
Forgive me if too close I lean  
My human heart on Thee."

But with all his tenderness of expression he held a sterling nobility of character which would not allow him to prostitute his gifts for the sake of money. It is said that two years ago he was offered, by one of the leading periodicals, a large sum of money for one poem, which he refused as he had no inspiration for the work. And yet we know the spirit of Poesy had not gone from him when we read in the September number of the *Atlantic Monthly* his poem addressed to Dr. Oliver Wendell Holmes. The last words of which show as ever the same spirit of loving humility.

"The hour draws near, however delayed and late,  
When at the Eternal Gate  
We leave the words and works we call our own  
And lift void hands alone

"For love to fill. Our nakedness of soul  
Brings to that Gate no toll;  
Glissens we come to Him, who all things gives,  
And live because He lives."

And now, dear readers, in the many homes to which these winged thoughts will find their way, let us be glad indeed that the white light of Spiritualism has touched our hearts, and we feel the glad assurance that that strong spirit will reach out with uplifting hands to the humanity he served and loved so long and well.

Mrs. Leland Stanford, wife of the California Senator, although a believer in Spiritualism, is said to be liberal in her contributions to churches, irrespective of denomination.

## MUSIC OF THE SPHERES.

L. H. CRAFTS.

How often we hear and read in the prose and rhythm of the beauty and sacredness of the spheres, until we become accustomed to think happiness dwells in some far away place, and to know its beauties we must seek some unknown shore, some condition of mind so sublime that to scale its lofty heights we must rise far beyond our earthly lives; must attain some condition so far beyond the duties of this life that to be spiritual and know the spirit would find us lost as to the true value and ring of our earthly lives. But as we recede from and learn the error of our superstitious training, that heaven is found only within, we at once recognize the power of spirit in all transactions that pertain to life, while consciousness awakens in our souls the grand and united rhythm which brings music to our lives, attunes them to harmony. We learn that the light, love, and hope of our life is found only with those who earn it through well doing and by making life practical; though the hands find many duties to perform, many shadows to brighten, and many burdens to lighten, yet in our work of life we realize constant golden opportunities for us to rightly appropriate, the fruitage of which brings to our hearts the sweet spirit of peace, love, and comfort, quickening our every thought and action, giving life a new impetus, and the song of the bird sounds sweeter, the flowers look brighter, we receive strength to meet every duty faithfully, uncomplainingly; our homes smile and brighten in the growth of spirituality, the charm of life doth dwell with father, mother, and child, the blessed trinity, which makes home heaven, where lives of peace, love, and harmony creates "Music for the Spheres."

## OPPORTUNITY.

An able article by M. McClellan Brown, in *The Sower*, entitled "All Woman Needs is a Chance," thus defines her most pressing needs:

1. To have a good body.
2. A liberal education.
3. A conscious freedom of activity.

The general want of a good, healthy, vigorous body among women is not all the fault of dress, nor the sin of mother. The brothers of tender, frail, unhealthful women, may be strong, robust, and healthful because of better opportunity for the development of physical powers. A generous philanthropy provides opportunity for even the strangers in our cities to enjoy the facilities accorded to young men for physical culture. But customs—social, civil, and institutional—discourage woman's effort to develop a good body. She needs a body sound in all its functions, disciplined in all its movements, strong in all its muscles, flexible in all its articulations, and graceful in all its relations, neither corpulent from inactivity nor attenuated from useless worry—a body that is a perfectly manageable instrument of the supreme law-giving will of the woman who lives in it. Great is the human body in which the elements of the universe flow in solution—a living, cosmic tide to kindle the brain, to steady the nerve, to warm the heart, to thrill the being of woman as well as man.

## WOMEN'S CLUB CORRESPONDENCE.

A SISTER FROM CHICAGO SPEAKS.

Dear Editor: I have just laid down the *LIGHT OF TRUTH* and it inspires me as no other paper has done. You say write of our lives, our hopes, our troubles, our work for the cause. My first trouble is, dear sister, having an empty purse, but this I ought not to speak of, for others are worse off. I am not sick, but crippled, and have been a great sufferer from it for thirty-nine years. Five years I was confined to my bed constantly, but was at last uplifted by a healer, and am now comforted by being able to receive messages from my angel friends through my own mediumship, and, though what I receive does not fill my purse, yet it is a great comfort to me. I do some home missionary work by distributing what literature I can, so

I'll give you my hand, and I'll give you my heart.

Towards giving this beautiful paper a start!

MRS. SARAH A. WAKEMAN.

Here what Mrs. V. Harrington says:

THE GIRL BACHELOR.

There are no "old maids" now. The typical spinster, with her parrot and poodle, has passed into oblivion. In her place is a being who has set tradition at naught, flung down the gauntlet to criticism, and turned conventionality upside down. This is the girl bachelor.

She is not masculine, nor yet womanish. But she is a worker, looking the world square in the face, free to come and go at her own sweet will, to earn her living and possibly win fame and fortune in a trade or profession. There is a free masonry among these young women. They are sympathetic and helpful. In one respect the girl bachelor is a marked improvement upon the typical old maid. The conditions under which she lives, tending as they do to develop desirable qualities and discourage unfavorable prettiness, render her too busy to watch her neighbors. The girl bachelor has her shortcomings. She is in danger of becoming aggressive and conceited. But these blemishes will be modified as the woman develops. The girl bachelor is proud of her force of character, strength of purpose and self-reliance. These admirable qualities she must possess in order to overcome all obstacles; but let her jealously conserve that indefinable something which Goethe called the "ever womanly," for without it a woman becomes a monster. AUNT JEN.

A NEW RECIPE. MRS. GORMAN'S LIVER MUSH.

Boil fresh beef liver until thoroughly cooked, then chop fine. Make a corn meal-mush, and while boiling add the chopped liver, stirring thoroughly through the mush. Pack in a crock. When cold slice and fry in butter (season more if you like with pepper and salt). This is nice for breakfast and is better than meat for children.

## MISCELLANEOUS.

Stockings were first worn in the eleventh century; before that cloth bandages were used on the feet.

In 1858 the corps pique, a corset, was a hard wooden mold "into which the wearer was compressed and suffered from the splinters of wood that penetrated the flesh. It took the skin off the waist and made the ribs ride up, one over the other."

Chair Comfort—High-backed, cane-seated or wood rockers so plentiful in many rural homes may be made warm and pretty for winter fireside or the sick-room by the addition of a comfort which may be placed permanently in position or removed with only a moment's work. Take a length of cretonne over which runs a vine-like pattern, three yards long and eighteen inches wide. Line and wad with several layers of soft cotton, caught to keep in place. Trim the front that hangs over with embroidered fringes, while to the opposite end firmly sew three clasp pins. Draw the ends snugly under the chair seat and pin to a stout band that should be stitched across the under side of the front end two inches back of the fringe. Covered in this way the "comfort" seems to be part of the chair and imparts an air and feeling of luxurious comfort.

## MEETINGS.

**Boston.**—Veteran Spiritualists Union holds its meetings the first Tuesday of every month at 8 p. m. in the Hall of Light, Free Office Room, 111 N. State Street, Boston. Mrs. M. F. L. Parker, Secy.

**Park St.**—The Park St. Spiritualists Union holds its meetings the first Tuesday of every month at 8 p. m. in the Hall of Light, Free Office Room, 111 N. State Street, Boston. Mrs. M. F. L. Parker, Secy.

**Brooklyn, N. Y.**—The Brooklyn Progressive Spiritualists Union meets at Broadway Hall, 220 Fulton Street, every Saturday evening at 8 o'clock. The First Brooklyn Society of Spiritualists holds its meetings every Sunday morning at 11 o'clock at 474 at Broadway Hall, corner Fulton Street and Bedford Avenue. W. J. Rand, Secy.

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Will hold sittings Tuesday, Wednesday, Thursday and Friday afternoons at two o'clock. Every evening Monday and Saturday except at eight o'clock. Take Fifth Street cars running east to Third and Lock.

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DR. F. L. H. WILLIS

May be Addressed Until Further Notice

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Dr. Willis may be addressed as above. From this point he can give a diagnosis of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims special skill in treating all diseases of the blood and nervous system. Cancer, Scrofula in all its forms, Pityriasis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

Mention this paper.

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J. C. BATDORF, M. D.

President of the Magnetic Institute,

GRAND RAPIDS, MICHIGAN.

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Clairvoyant and Magnetic Healer

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Prof. HENRY W. SINCLAIR

Will send by letter a life-reading of the Past and Future with PSYCH. Mail lock of hair and One Dollar. Address,

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## NEWS FROM CORRESPONDENTS, Continued.

## LOCALS AND PERSONALS.

—Mr. H. W. Archer has removed to 314 Lower Findlay Street, between Western and Freeman Avenues, where he has found a desirable location to receive his friends and hold seances.

—With the following appended we received \$1.00: "May this be one thousand fold blessed for the benefit of Henry Slater, the pitiable medium in his distress." Any feeling disposed to add to it, may entrust us with the money. Address Mr. C. C. Stowell or LIGHT OF TRUTH, the former when in the shape of draft or money order.

—Next Sunday, December 4th, the well known and popular speaker, singer and test medium, Mr. J. Frank Baxter, will again greet the members of the Union Society and the Cincinnati public at G. A. R. Hall, 115 West Sixth Street. Mr. Baxter always enjoys large attendances in consequence of his combination of medial powers, and never fails to interest all who may perchance come under his magnetic influence or touch. The subjects for discourse by Mr. Baxter next Sunday at the Union Society services will be "The Position and Tendency of Spiritual Thought" in the morning, and "Spiritualism and Spiritual Gifts or the Value of Phenomena" in the evening. The program for giving tests will be announced Sunday morning.

—Last Sunday the members of the Union Society again had the pleasure of listening to that "peer of the rostrum," the Hon. A. B. French in two lectures—one in the forenoon on "Fate," and one in the evening on "The Issues of Materialism and Spiritualism." In the evening discourse Mr. French reviewed the various hypotheses of materialism and its claims in favor of annihilation and death of all as a finality. But in juxtaposition with every argument he placed a spiritual hypothesis as a comparison, and thus found his way to the close in a more interesting manner than if he had treated each subject exhaustively and without this interchange. Besides this it permitted of incidental narrations, experiences and quotations with better effect than when embodied in an entire argument.

Mr. French also has the faculty of appealing to the sympathy of his hearers. In fact, his own sympathetic nature and warm heartedness already throws up his audience to a closer rapport with him, and in this condition the hearer's heart is touched with that of the speaker. Here the incidentals made themselves felt of which many tear-filled eyes in the audience gave testimony. Mr. French also takes in the sentimental side of Spiritualism and knows well how to handle it to good and practical advantage; that is, he knows how to apply the sentimental in a healthy manner without getting it perverted with an unhealthy sentimentality.

While the materialistic portion of the lecture was but a reiteration of what is generally known, the spiritualistic had many new ideas, and old ones presented in new garbs, a talent for which Mr. French is quite famous, and which always lends his lectures a newness so refreshing to regular attendants at spiritualistic services.

As the best evidences in favor of immortality outside of the Spiritual phenomena and for those who know nothing of Spiritualism, the speaker pointed to the dying words of those passing out, and the longing of those remaining behind to meet again with those gone before. Without a self-evident reason such things could not be in nature. Love was not born to die again. It proclaims its own immortality to every one in whom it exists. But in addition to the self-evident proofs of immortality, Spiritualism offers facts that cannot be denied, and then teaches that the brief moment that lies between the cradle and the grave is but a stepping-stone to a higher and better life. Spiritualists especially should rejoice in the knowledge of these facts, and uphold these through whom they come; they should stand united, and gather their forces for more spiritual and mediumistic power; they should support their newspapers and each other; learn to live the philosophy which is given to them, and blessings would follow.—Next Sunday J. Frank Baxter will begin a two months engagement with the Union Society.

## McMinnville, Ore.

McMinnville has had a feast of good things recently. The friends of Mrs. Flora A. Brown sent her to come to this place from Portland to give us a benefit from her store of spiritual gifts of which she has many. We secured the G. A. R. Hall, decorated it with flowers, of which we have an abundance at this season of the year. The attendance was good considering that this is a creed-bound town. Mrs. Brown took for her subject the first evening, "Evolution in Theology," and handled it in a masterly manner showing how impossible it was to make minds of the present day accept the old ideas of the past. After half an hour's interesting discourse on the subject she closed the evening's services by going through the audience, and taking articles from strangers and giving them descriptions of spirit friends and incidents connected with the life of the owner. Every one was acknowledged as correct, creating a marked interest among those present. The following evening Mrs. Brown took for her subject the question often asked, "If a man dies shall he live again." In her remarks she brought in several illustrations as evidence of the continued life. After dwelling about forty minutes on the subject, she passed through the audience describing spirit friends to anxious minds, many of them being recognized. She then closed the meeting by giving independent slate-writing, choosing for committee two ladies and two gentlemen, who were skeptics. One of the ladies of the committee received a communication from her husband; one of the gentlemen was the Presbyterian minister of this place, who attended both evenings and seemed quite interested.

We are contemplating holding meetings each month during this winter if possible but there are so few who are believers, that it is quite expensive on each. Should we conclude to do so however, Mrs. Brown will be engaged to lecture and hold two meetings each time. There seems to be a greater interest at our last meeting than ever before. Mrs. Brown being engaged in holding meetings every Sunday in Portland makes it impossible to get her except during the week. This lady is doing good work and we hope she may continue with us many years to sow the seed of truth here. Yours, B. F. FULLER.

## Onset, Mass.

A meeting of the citizens of Onset was recently called at the Summer residence of Dr. Lydia S. Sturtevant to consider the advisability of forming a society for perpetuating the harvest moon celebration as at first instituted by our worthy and respected brother and co-worker, Dr. P. Greenleaf. As Onset was the name of the tribe of Indians who originally owned these grounds, and as this celebration has taken place annually for the past eleven years at, or as near the full of the harvest moon as convenient, in sympathy with the Indians' customary harvest moon festivities, it was proposed to name the society "The Onset Harvest-Moon Society."

It being the object to establish a fund to defray the expenses at these yearly celebrations, and also in the future to erect a fitting memorial in honor of the Indian whose guiding and healing influence is accorded by all mediums to be paramount. It was voted that the nominal sum of 50 cents be paid on becoming a member, and certificates of membership suitable for framing be presented to each member of this society.

The following officers were nominated: Dr. Lydia S. Sturtevant, president; Mrs. Elvira S. Loring, vice-president; Mrs. Amanda F. Butterfield, treasurer; Mrs. Augusta Francis Tripp, secretary; Mrs. C. B. Bliss, Mrs. Susan E. King, Mrs. Eva Cassell, Mrs. Alfred Nash, Mrs. Catherine S. Woodward, directors.

Frequenters and property-owners of Onset, who are interested in these yearly celebrations, are invited to send in their names to the secretary and receive a certificate of membership. AUGUSTA FRANCES TRIPP, Sec'y.

## Alameda, Cal.

The paper has changed hands after leading us in *The Better Way* and now comes the LIGHT OF TRUTH to still illumine our pathway to the better land.

We also have removed from Neptune Gardens to Narrow Gauge, Alameda, one station nearer San Francisco into the large "Newport House" with a large pavilion, one glass side fronting the bay. It is a capital place for spiritual meetings if whole-souled enterprising Spiritualists would assist in seating and lighting it. The home too is suited for invalids and with our united efforts in healing I feel that all should be made well who come to us.

"Tis for the good of many that my life-work has been carried on thus far and am I willing to continue in it as long as I live, trusting that the blessings may be mutual. Prof. W. M. Lockwood from Wisconsin was tendered a reception in my parlors on the 19th ult. by quite a number of the friends in Alameda. He also delighted us with a fine address on the "Molecular Theory." He is giving a course of lectures in Oakland and San Francisco. RS. F. A. LOGAN.

## NOTES FROM ALL POINTS.

(From O.)—Gustave These writes that C. J. Barnes held a seance at his home, 121 Sherman Street, and gave satisfactory tests of spirit-presence—among them one from his son Henry, who recently passed to the beyond. Among the physical manifestations was the bringing of a six pound music-box from an adjoining room through closed doors into the circle room, and played upon. Several messages were also received for private persons not at the circle.

(Columbus, O.)—The Columbus Physical Circle had unusual evidence of growth in spiritual life on Sunday evening, the 27th ult. Mrs. L. A. Groves is coming forward in the ranks of satisfactory mediumship. Mr. David McClane seldom makes a mistake in inviting conditions for visitations from friends from the "land of the dead." Mr. Pomeroy is lecturing through Ohio.—Jennie Pomeroy.

(Lafayette, O.)—Professor J. W. Cadwell has been with us, and has astonished those who were fortunate enough to see him and hear him in his wonderful powers as a hypnotist and magnetizer. He is a convinced Spiritualist, and shows the most intimate connection with the phenomena—in fact shows that thinking men see that there is a close connection between the phenomena of Spiritualism and mesmerism, or more scientifically expressed, hypnotism, especially the trance conditions. He is deserving of patronage from societies who wish to vary their entertainments with a very amusing and instructive performance.—Yours, B. B. Kingsbury.

(St. Louis, Mo.)—A spiritual gathering took place at the palatial residence of Mr. M. Guttler on Thanksgiving night. The spacious parlors were brilliantly illuminated, and those assembled seemed to inhale the spiritual influence; for, after partaking of a most bountiful repast, a circle was formed, and the following mediums gave way to the influence: Dr. H. T. Stanley, George V. Cording, Mrs. Eva Hill, and Mrs. Anna Orvis, of Chicago. Mrs. Eva Hill, of New York, became entranced, and her guides rendered some most beautiful selections. When the hour came to depart all were loth to leave, so highly had they been entertained by our kind host and hostess, Mr. and Mrs. Guttler.—Fraternally, M. C. L.

(Grand Rapids, Mich.)—Mrs. Jennie B. Hagan-Jackson has just closed a successful engagement with the Progressive Spiritualist Society of Grand Rapids, Mich. Her illustrative lectures proved to be an immense success. She speaks for the society again the last two Sundays of December. Mrs. Ada Foye speaks and gives tests the five Sundays of January, 1894, in Elk's Hall for the above society.

(Alameda, Cal.)—A correspondent writes that Mrs. F. A. Logan, with her brother, Walter Hyde, have changed their residence from Neptune Gardens to the Newport House, which overlooks the bay on one side while fronting the depot where the narrow-gauge trains meet. Mrs. Logan has accommodations for alling ones, and with the healthy climate and her "Spiritualist Home" sufferers can be comforted and benefited.

## Baltimore, Md.

The lady members of the Religio Philosophical Society gave an oyster supper, with "fancy tables etc." last week, in aid of the "Temple Fund." It was quite a success, the attendance being quite large and the net profits \$200. Active preparations are being made for the Fair, which will be held in February 1894, if the comet will spare us that long. If not, we shall have no need of a Fair since we shall all have "gone home."

The November exercises at the hall closes this Sunday, with Dr. J. D. Roberts as the medium. The local work of this clairvoyant is so great that he is seldom heard elsewhere, which is a pity, for other communities should be benefited by a visit from him. As a test medium he probably has no superior. Knowing him personally I may be permitted to add that he is a whole-souled, generous, true man, who practices the virtues the spirits teach through his organism. We need many such in our ranks.

Mrs. Carrie E. S. Twing is engaged by the society for the month of December. Her reputation is so well established that the society should be congratulated for having succeeded in securing her services. Many of our people are curious to make the acquaintance of "Ichabod." But those who have heard the lady are preparing especially for the intellectual feast they can rely upon enjoying when she occupies the rostrum. DEC.

## Cherryvale, Kan.

On Saturday evening, November 12th, a meeting was called together in Dr. Applegate's parlor, to consider the advisability of organizing a new Spiritualist and Liberal Society at Cherryvale in connection with the State Society of Spiritualists and Liberals, located at Delphos, Ottawa County, Kan. Rev. M. Theresa Allen, organizing agent for Missouri and Kansas, was present, and after explaining the objects of the State Association, it was unanimously decided to organize a local society. The following officers were elected: Mr. E. M. Price, president; Miss M. R. Fuller, vice-president; Mrs. M. Stimpson, treasurer; W. E. Bonney, secretary and corresponding secretary. A committee was chosen to draft a constitution and by-laws, which reported to a meeting held in Mrs. Stimpson's parlor on Monday evening last, at which time a constitution and by-laws were adopted. M. J. Stimpson was unanimously chosen as musical director. The name of the organization is: "The First Society of Spiritualists and Liberals of Cherryvale, Kansas," and its objects are set forth in the following preamble:

"The object of this society shall be the dissemination of the facts, principles, and philosophy of Spiritualism; to encourage the investigation of all moral, social, religious, and scientific subjects and spiritual manifestations; to minister to the sick and afflicted, and to extend the hand of benevolence and charity to the unfortunate, and for mutual aid and improvement."

Mrs. Allen has given three lectures here in the Basement Church, which have been well attended, the church being nearly filled on every occasion by a very attentive audience, who seemed to be deeply interested in the lecturer's remarks. A number of questions or subjects have each time been handed in by the audience, all of which were handled in an eloquent and interesting manner.

Mrs. Allen has done good service for the cause here, and we feel sure that her presence in this city will always be welcomed by a good-sized audience. At her lecture on Sunday evening last she gave some spirit tests to persons who were perfect strangers to her, each of whom seemed highly pleased with the description given, and who acknowledged before the audience that the descriptions were correct. A growing interest is manifested in this city in regard to the truth of spirit-return, and we are anticipating a large addition to our society here in a short time.

On Tuesday evening, November 15th, Mrs. M. T. Allen lectured in the Citizens' Alliance Hall, subjects: "Mediumship," and "Why I am a Spiritualist?" A fair-sized audience listened with close attention to her lecture throughout. At the close of the lecture she gave a number of tests, most of which were entirely satisfactory. Mrs. Allen will give another lecture on Sunday evening, which will be the last for the present, but as she will make our city her headquarters this Winter we hope to have the pleasure of listening to her again before long. We can heartily recommend her to any societies wishing the services of a trance medium and inspirational speaker. She expects to work principally in Kansas and Missouri this Winter. W. E. BONNEY, Sec'y.

## Denver, Colo.

To the friends of Spiritualism: There has been organized, under the State laws, "The Colorado Institute of Spiritualism," thus taking the first step towards the building up of a society where Spiritualists will always be welcome.

Fully understanding the importance and value of this undertaking, we ask the hearty co-operation of all who believe in this beautiful truth.

While our laws require some one must act in the capacity of trustees, etc., our society bars no one from its privileges, and places only one requirement on its members, and that is, purity of life and charity toward all.

Information regarding the aims and scope of the institute will be furnished on application to the corresponding secretary, room 1, McClintock Block, over State National Bank, corner Sixteenth and Larimer Streets, Denver, Colo.

F. A. BRADY, President, Mrs. IDA WHITTAKER, Vice-president.

The friends in Denver are well awake to the spiritual needs of humanity, and are moving in the right direction to arrest the attention of the thinking minds of society. Truth, however positive we may possess it, must be presented in proper garb and by the proper person to find acceptance. The above society makes its bow to the public with the dignity that becomes true Spiritualists, and attracting the element that will undoubtedly make the cause respected in that quarter. We understand a happy selection has been made in its leaders, and we trust that the harvest will be a lasting one.—Ed.]

## SPIOY SIFTINGS.

## A WORLD OF LOVE.

Love is a shallow brook

Tenderly wooing

Each steady nook

With murmured sighing

Love is a river strong;

Restlessly sweeping

Past sigh and song

Laughter and weeping

Love is an ocean deep

Where the world flows

Where hidden sleep

Revels beyond knowing

Draw closer heart of me,

Thy secret telling;

Which of these loves with thee

Maketh its dwelling

—Duffield Osborne in *Hesper's*, No. 4.

One prominent astronomer says the comet is coming head on toward the earth. Another equally prominent says it is moving directly away from the earth. It is too bad that a comet so well advertised as this one has been, should be so erratic and kick up such a row amongst the authorities.

A short sighted professor, on going out of the gateway of his college ran against a cow in the confusion of the moment he raised his hat and exclaimed: "I beg pardon, madam."

Soon after he stumbled against a lady in the street, and in sudden recollection of his former mishap, he cried out: "Is this you again, you brute!"—*Kansas Chief*.

A beautiful and chaste women is the perfect workmanship of God, the true glory of angels, the rare miracle of earth, and the sole wonder of the world.—Hermes.

Rev. McArthur, of Calvary Baptist Church, New York City, delivered a sermon on "Church and State." In the past week, he said, prelates had met to discuss the school question, under special dispensation of the Pope. He thought it most humiliating that a man should be sent from Rome to teach America how to manage her public schools. He showed that the countries under Romish rule were the most ignorant on the globe—for instance, Italy and Spain.

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## MEDIUMS AND LECTURERS.

Mrs. Ada Foye's permanent address is P. O. Box 517, Chicago, Ill.

Mrs. Helen Stuart Kibbing speaks at Anderson, Ind., during December.

Mrs. Celia Loucks will make engagements for fall and winter to lecture. Address: Findlay, O.

Mrs. A. H. Colby Luther may be engaged for November, '93, and January, '94. Address: Crown Point, Ind.

Lyman C. Howe speaks four Sundays in Louisville, Ky., beginning Nov. 13. Address: 115 West Chestnut Street.

Mrs. Elsie Moss, materializing medium, will be in New York City during November. Address: 220 Sixth Avenue.

W. A. Mansfield is located at present at 1246 Cedar Avenue, Cleveland, O. Will visit neighboring towns at intervals.

F. L. O. A. Keeler, slate writer, is in Cleveland, O., stopping at "The Hollenden." Here maintains there for the winter.

Prof. J. M. Allen's address for the present is 112 Seventh Street, San Bernardino, Cal., in which city he is engaged for the present.

Mrs. Elizabeth Stranger, inspirational lecturer and test medium, will respond to all calls. Address: 171 Pine Street, Muskegon, Mich.

Mrs. M. E. Williams, of 212 West 4th Street, New York City, holds seances for materialization every Tuesday evening and Saturdays at 2 p. m.

Mrs. C. B. Bliss, may be addressed at 623 N. 10th Street, Philadelphia, Pa. Materializing seances Tuesday, Thursday, Saturday, and Sunday, at 2 p. m.

Mrs. Anna Orvis, a remarkable inspirational speaker, has two open months the early part of '94, and can be addressed 439 West Randolph St., Chicago, Ill.

Will C. Hodge, who is now located at Chicago, desires engagements in the lecture field for Winter months. Will make terms reasonable. Address: 315 West Van Buren Street.

Mrs. L. A. Grove desires to serve societies as platform test and musical medium. Those wishing her services can address her at 277 North Nineteenth Street, Columbus, O.

Mrs. A. E. Sheets, inspirational speaker, Grand Lodge, Mich., P. O. Box 883, will make engagements for the fall and winter, beginning September 1st. Will also answer calls for funerals.

Mrs. O. E. Daniels, trance and inspirational lecturer, can be addressed for fall and winter engagements; will also speak at funerals. Address: 4924 South State Street, Chicago, Ill.

Many testify to the correctness of readings on all business, social, and domestic matters given by Mrs. Maggie Stewart. Price 5c and stamps. Address: 264 E. Main Street, Piqua, O.

Mrs. J. W. Miner, trance speaker and psychometric reader, is now ready to respond to all calls for platform work. Permanent address: 1200 East Twenty-fifth Street, Minneapolis, Minn.

Geo. H. Brooks may be addressed during the month of December, care of C. H. Gates, cor. of 24th and Holly Streets, Kansas City, Mo. Will accept week-day engagements and attend funerals.

Mrs. A. E. Kibby, trance speaker and platform test medium, will answer calls for above named purposes in neighboring towns and cities. Address: 150 Locust Street, Mt. Auburn, Cincinnati, O.

Mrs. Lora Holton, musical test medium and psychometrist, will answer calls for platform work for societies in Michigan, Ohio, Indiana, and Illinois at reasonable terms. Address her at Vicksburg, Kalamazoo Co., Mich.

Frank T. Ripley, will lecture and give tests at 2762 Broadway, Cleveland, Ohio, during the month of December, 1893. Mr. Ripley will accept week night engagements, during December in Ohio to lecture and give tests.

Societies or parties wishing the services of an inspirational speaker for Sundays, week-evenings or funerals, can address Mrs. A. E. Sheets, Grand Lodge, Mich., P. O. Box 883. She has not closed all dates for the winter months.

E. J. Bowtell speaks at Pawtucket, R. I., December 4th and 5th; Malden, Mass., December 11th; First Spiritual Temple, Newbury Street, Boston; December 18th; Lowell, Mass., January 5th; Salem, Mass., March 5th. Address: 225 Shawmut Avenue, Boston, Mass.

Willard J. Hull will speak in Indianapolis the Sundays of December for the Indianapolis Association of Spiritualists. Those desiring his services for week evenings can reach him in that city, and mail should be addressed 183 East Tennessee Street, care Mrs. W. H. McMele.

J. W. Dennis, has accepted a call from Marshalltown, Iowa, for the month of December. His address will be 26 North Sixth Street. Mr. Dennis will answer calls in the vicinity for week day evenings, and wishes to make an engagement for January, 93, permanent address: 120 Thirteenth Street, Buffalo, N. Y.

G. W. Kates and wife desire to arrange their camp-meeting route for the season of 1894 so that engagements will make an orderly itinerary. They lecture and give tests. Applications are solicited not later than January. Also desire orders from societies for season of 1894-95. Address: 2234 Frankford Avenue, Philadelphia, Pa.

Subtle and Fine.

No remedy known enters the delicate tissues of the throat and lungs, as does Dr. Hoxsie's Certain Croup Cure. It checks coughs of long standing, removes soreness of the chest, cures night sweats, and relieves the fever and chills so aggravating to consumption. It contains no opium in any form and causes no nausea.

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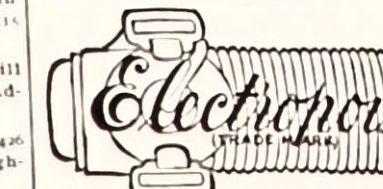
Benedict Arnold was not the first or only traitor during the revolution. His predecessor in that "Judas" office was Dr. Benjamin Church, of Raynham, Mass., arrested, tried and imprisoned at Cambridge, Mass., in 1775. He had been an active member of the provincial congress, and was trusted as an ardent patriot. He was released from prison in 1776, because of failing health, embarked for the West Indies, and he and the vessel in which he sailed were never afterward heard of.

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